

OUR SUNDAY VISITOR

Three Sections

Fort Wayne Diocesan Edition

News Section

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OFFICIAL



Relief Collection Next Sunday

This Sunday is the day for the big Collection for Relief WOWO, Fort Wayne, Saturday evening at 6:15 P. M. You will hear it at 1190 on your dial.

Next Sunday is the day for the big Collection for Relief work and for spiritual comfort to the hungry, the poorly clothed, the sick, the refugees in 62 countries.

When the Bishops of the United States plead for Charity, they believe they are doing you a favor. They give you an opportunity to help the destitute in the name of Christ, Who tells us that what we do for His "least brethren" we do for Him in Person, and that it will be rewarded beyond measure.

The same reasoning applies to the things for which we ask support in your Lenten envelope.

The family that contributes \$2.00 to the Relief Collection, and \$5.00 to the other things is giving exactly \$1.00 for each week during Lent—not one third the amount its members should have saved by Lenten self-denials. But it is only fair for us to expect much larger contributions from the well-to-do.

Yes, the Bishops believe they are doing the people a favor when they make available to them an opportunity for such charity—which "covers a multitude of sins" when given from a supernatural and holy motive. Had all of you laid aside each day your Lenten savings, what you are urged to give to the Relief Collection and to the Lenten envelopes would be no burden at all.

Catholic Action Summer School Schedules Visits To Eight Cities

St. Louis, Mar. 3.—(NC)—The schedule of the eighth annual Summer School of Catholic Action has been announced by the Rev. Daniel A. Lord, S.J., founder and head of the school, which since it was founded in 1931 has had 85,000 students registered for training.

The 1948 season will open on June 7 at St. Louis University, and continue until June 12. The rest of the schedule follows: Loyola College, Montreal, June 3; University of Detroit, Detroit, Mich., July 12 to 17; Our Lady of the Lake College, San Antonio, Tex., July 2 to 31; Catholic University of America, Washington, D. C., August 9 to 14; Fordham University, New York, N. Y., August 16 to 21; Hotel Morrison, Chicago, Ill., August 23 to 28; Cathedral Schools, Denver, Colo., August 30 to Sept. 4.

The theme, "Action Now," chosen for the 1948 session, was inspired by the address of His Holiness Pope Pius XII last September 7, to 200,000 men of Italian Catholic Action on its 25th anniversary. Because the problems of the present world crisis are so urgent the Holy Father said: "There is no time to be lost. The time for reflection and planning is past: now is the time for action. Are you ready?"

ver, Colo., August 30 to Sept. 4.

Father Coughlin's Father Dies

Royal Oak, Mich., Mar. 1 —(NC)—Thomas John Coughlin, father of the Rev. Charles E. Coughlin, pastor of the Shrine of the Little Flower here and widely-known radio orator of the 1930's, has died here at the age of 84. He was born in Lagro, Ind., and resided in Ogdenburg, N. Y., and Hamilton, Ont., before coming here 16 years ago.

'Music Day' At Cathedral On March 13

Diocesan Unit Of NCME Invite All To Attend Meet

Fort Wayne—The Fort Wayne diocesan unit of the National Catholic Music Educators Association announces a Catholic Music Day to be held at the Central Catholic High School, Fort Wayne, Saturday, March 13. The program will begin with a High Mass at the Cathedral of the Immaculate Conception at 10 o'clock.

Father John de Deo, noted Franciscan authority on church and school music has been engaged as the principal lecturer and demonstrator of the day. Father de Deo, now at Cincinnati, was formerly supervisor and instructor of Catholic Music in Cleveland, Ohio. He is nationally recognized for his familiarity with problems confronting music teachers, classroom teachers, superiors, principals, pastors and organists.

All interested persons, religious or lay, teachers or students are cordially invited to this "Music Day," which promises to be an unusual opportunity for advancement.

A fee of 50 cents per person will take care of registration expenses. Central Catholic's cafeteria will be open to serve sandwiches, salads, sodas, sundaes, coffee, etc., during the noon hour.

High Mass will be offered by Father James O'Connor at 10 o'clock in the Cathedral. All are to join in the congregational singing of Mass XVIII. Father de Deo will rehearse for this High Mass at 9:30 a. m. John Yonkman, Diocesan Coordinator and organist at the Cathedral, is chairman of the conference.

Pope Refuses Dispensation For Ex-King's Marriage

Rome, Mar. 1 — Pope Pius XII has refused the dispensation requested for the planned marriage of former King Michael of Rumania and princess Anne of Bourbon-Parma, according to very reliable sources here which are entirely unconnected with the Vatican.

It is stated that the former Queen Helen of Rumania and Princess Renee of Bourbon-Parma, mothers of the young couple, went personally to the Pope to request the necessary dispensation. After an audience, they were heard to express disappointment over the Holy Father's refusal several times in social circles during their short visit here.

Observers point to the fact of Divine Law from which not even the Pope can dispense. Michael belongs to the Greek orthodox Church and princess Anne is Catholic. Hence, observers point out, the usual conditions must be fulfilled. Anne must be allowed to practice her faith and all children must be reared in the Catholic religion. According to Church authorities, if the dispensation has been refused it would indicate that the fulfillment of these conditions is lacking. This is not regarded as unlikely, since the Orthodox Church is the National Church of Rumania and the king would be expected to lead in maintaining fidelity to a national institution.

Theologians here point out that if any solution is reached it must come from a changed attitude on the part of the persons involved, not on the part of the Pope, who cannot dispense from Divine Law.

Pleas For Aid Increase As U. S. Catholics Prepare For Campaign For War Destitute

\$5,000,000 Goal Set By Bishops For Laetare Sunday Collection Likely To Be Surpassed, WRS-N.C.W.C. Director Says

As U. S. Catholics prepare for the collection to be conducted in the Catholic churches throughout the country on Laetare Sunday, March 7, for the benefit of destitute people in war-torn Europe and the Far East, piteous appeals from the needy, in increasing numbers, pour into War Relief Services-National Catholic Welfare Conference. They come from members of the Hierarchy, clergy and laity; each a sincere story of intense suffering, a plea to Americans to continue the flow of relief materials to their unhappy lands.

The annual Laetare Sunday appeal, known this year as The Bishops' Fund For Victims Of War, is being conducted by the Bishops' Emergency and Relief Committee and War Relief Services—N.C.W.C. of which Archbishop John T. McNicholas of Cincinnati is Chairman. The Bishops of the United States at their annual meeting in November decided that, to carry on the vast programs of relief in the war-ravaged countries at least \$5,000,000 is needed, the goal set for the campaign.

Encouraging reports being received from the Diocesan directors indicate the goal will be surpassed as it was last year when more than \$7,500,000 was collected, Msgr. Edward E. Swanson, WRS—N.C.W.C. executive director has observed.

A round-up of the activities of the agency discloses that relief programs have been conducted in 61 countries since 1943. The estimated value of materials, including food, clothing and medicine, shipped to these countries is \$122,160,000.

Reporting on the distressful conditions in various countries, Monsignor Swanson disclosed: "In France, 129,864 children are absolutely dependent upon the Sisters of Charity of St. Vincent de Paul; in Poland, more than 35 per cent of the infants born during 1948 are doomed to die. Caritas in Poland is struggling to do its bit to cut this staggering infant mortality. Under the care of Caritas, 175,000 children are attending school—shoeless and literally in rags; in Germany, five out of every eight children are undernourished, thousands are dying of

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Helen Mae Irwin Retires As Fort Wayne Reporter

Miss Helen Mae Irwin, for more than 22 years Fort Wayne correspondent for *Our Sunday Visitor*, is retiring from her work effective this week. In appreciation of her long years of faithful service, *Our Sunday Visitor* has arranged a retirement income for Miss Irwin which will be continued as long as she lives. We wish, as well, to offer publicly our thanks for the services which Miss Irwin has rendered for us and in the apostolate of the Catholic Press.

Succeeding Miss Irwin as Fort Wayne correspondent is Mr. Charles Keefe, a reporter for the Fort Wayne *News-Sentinel*. News items intended for publication in *O. S. V.* may be sent to Mr. Keefe. They should reach him not later than Monday of the week during which publication is desired. Mr. Keefe may be reached by telephone at A. 0111 during the day or at his home H. 64271 in the evening.

Washington Letter Russia Counts On Election Turmoil To Weaken U. S.

Prompted By Hope That National, Not World Affairs Will Come First

BY J. J. GILBERT

Washington, March 1. — There are increasing signs that the current year may grow in historical importance until it becomes one of the really decisive periods in world affairs.

Action on the international stage has increased in tempo, and developments have served to emphasize how the future of the United States is inextricably bound up with the welfare of the rest of the world.

The communist coup in Czechoslovakia, swift and shocking as it was to the world, is not an isolated development. There is serious fear that the followers of Moscow will gain control of Italy in the April elections, and speeches made by Russian leaders in recent celebrations would indicate that they have not forgotten their plans for France and Spain.

On the other side of the world, the power and influence of communism move steadily forward. The plight of Nationalist China has been the cause of impassioned demands in Congress and in public life that we lend heroic assistance.

It has long been accepted as a fact that Soviet Russia is bent on world domination. Moscow has made astonishing strides toward this goal since the end of World War II, but it was thought that it might be some years yet before it reached the peak of its effort. Now there are indications that it might make its "big try" this year.

Of course, communism presses advantages as they arise in the

Continued on Page 4A

Third Order Meet In Fort Wayne, Sunday, March 7

Fort Wayne—The annual visitation by the Rev. Fergus Pease, O.F.M., Cap., the Commissary Provincial of the Third Order, Detroit, Mich., will feature the meeting of the St. Charles Fraternity of the Third Order of St. Francis to be held at 3:00 p. m., Sunday, March 7, at St. Peter's Church, here.

Father Fergus will address the session and officiate at the special profession of 24 novices.



Father Schnitz Gives Sermon At NCCM Holy Hour

Gary—"Thou shall not bear false witness against thy neighbor," declared Father C. Schnitz, pastor of St. Luke parish, as his text in the sermon delivered at the sixty-fifth Holy Hour in the Spiritual Crusade of the Gary Deanery Council of the National Council of Catholic Men, held recently at St. Luke Church.

"The world is in trouble everywhere," Father Schnitz went on, "and people are asking why doesn't the Church do something about it? The Church has, but the people do not follow her instructions; the people make promises but that is as far as it goes. What is the remedy, then?" Father asked, and stated that the "remedy to all the trouble is in God's instruction to man. If men had followed God's Ten Commandments, there wouldn't be any trouble anywhere. People would be honest with themselves, and naturally honest in all of their dealings with others."

The next Holy Hour will be held at St. Anthony Church, 15th and Van Buren St. Gary, March 21, 2:45 P. M.

Election of deanery officers will take place after the Holy Hour devotions, in St. Anthony's parish hall, it was announced by Mr. L. R. Nelson, president of the deanery council, and urged everyone to attend, and said that sometime in March, a Bulletin will be issued on the progress, and future programs of the council.

Recollection Days Slated March 1

Fort Wayne—Sunday, March 14, corporate Communion Sunday for the Holy Name Society in all parishes, will also include the observance of a "Day of Recollection," or one-day retreat, at St. John the Baptist church where the Rev. Leo A. Pursley, pastor, will conduct the services.

The Rev. Sebastian J. Kremer, C.P.P.S., pastor, Most Precious Blood church, will also conduct a Day of Recollection or one-day retreat for the Holy Name society of the parish on the same day.

In the afternoon at 2 o'clock, their services will include participation in the monthly United Holy Name Society Holy Hour.

"Communism In Action" Topic Of Brownson Society

Fort Wayne—Martin A. Greven, Sr., gave the essay and lead in the discussion of his subject "Communism in Action in America," at the meeting of the Orestes A. Brownson society at the February meeting held at 8 p. m., Tuesday, in the Knights of Columbus home. Frank Chaka is society president.

Mr. Greven's paper was based on material from the United States Chamber of Commerce, compilations of J. Edgar Hoover and other well-known sources.

Mass Broadcast For Shut-Ins At South Bend

South Bend—The Sunday Masses during the Lenten Season are being broadcast for the benefit of the sick and the shut-ins over radio station WSBT here from 7:30 to 8:00 a.m.

The lesson of the day from the gospel and other parts of the Mass are explained by the narrator, the Rev. Archibald McDowell, C.S.C., of the Department of Religion of Notre Dame University. The script was prepared by the Rev. Michael A. Mathis, C.S.C., Chaplain of St. Joseph's Hospital in South Bend.

The Rev. Robert Sweeney, C.S.C., Executive Assistant to the President of the University of Notre Dame, sings the Mass in the Chapel of Le Mans Hall on the campus of St. Mary's College. The choir is the Schola Cantorum of St. Mary's students under the direction of Sister Mary Judith.

The broadcast is under the auspices of the South Bend Liturgy Club, and may be heard on each of the next four Sundays of Lent.

Extend Children's Little Theatre To Mishawaka Parish

Mishawaka, Ind.—At the request of many Mishawaka parents, activities of the new Children's Theatre will be extended to St. Joseph's School Hall, Spring and Third Streets, Mishawaka, according to Mrs. Patrick A. McCusker, founder and director of the Children's Theatre.

Activities in the theatre will start the first week in March. More than 125 children are registered for the sessions to be held at St. Joseph's School Hall, Colfax Avenue and Hill Street, South Bend. Registration for classes scheduled for St. Joseph's School Hall, Mishawaka, were held on Wednesday of this week.

Mrs. McCusker also said that combined Saturday morning classes will be held at the Palais Royale in South Bend. Temporary headquarters for the Children's Theatre have been established at 1031 Foster Street, South Bend.

After registration children will be permitted to attend various theatre activities for two weeks before formally becoming members. A few late registrations will be accepted by March 1.

Rev. Leo Pursley To Review Book

Fort Wayne—The Rev. Leo A. Pursley, pastor of St. John the Baptist church, will give a book review, open to the public, in the Catholic Lending Library at 8:30 p. m. Thursday, February 26. It will immediately follow the holy hour conducted in the Cathedral of the Immaculate Conception at 7:30 p. m. by the rector, Rt. Rev. Msgr. John A. Dapp.

Alumni Speaker



The Rev. Frank E. Gartland, C.S.C., English and Religion instructor at Holy Cross Seminary, Notre Dame, who will address a Communion breakfast meeting of the Huntington Catholic High School Alumni association Sunday at Huntington. Members and guests will assist at Holy Mass, celebrated by Father Gartland, at St. Peter & Paul church before proceeding to the Hotel Lafontaine for breakfast. The speaker once resided in Huntington where he was an associate editor of Our Sunday Visitor, in charge of Students' and Service Men's Bulletins, and chaplain to Our Lady of Victory Missionary Sisters at nearby Victory Noll. He was recently affiliated with the Rev. Patrick Peyton, C.S.C., in production of the Family Theatre radio program.

Hibernians To Note St. Patrick's Day In Fort Wayne

Fort Wayne—Members of the Hibernian society of which Atty J. Robert McDonald is president, have made plans for both the religious and social observance of St. Patrick's day, in honor of St. Patrick, apostle of Erin. Besides the Holy Name society of the parish, the Hibernians, assembled in St. Patrick's church, on Sunday, March 14, will have a corporate Communion, at 8 a. m. Mass. The Rt. Rev. Msgr. D. Lawrence Monahan, rector, will give the sermon. The traditional breakfast of the Hibernians will follow in the lyceum. Msgr. Monahan will give the Address of Welcome. The principal address will be given by John Doyle, prominent local official, who is now in Denver.

The annual social, or civic observance is scheduled on St. Patrick's day, Wednesday, March 17, when a dance will be conducted, and a program presented, at Hotel Van Orman. The Rev. James P. Conroy, associate editor of Our Sunday Visitor, Huntington, and a native of Fort Wayne, has been invited to give the principal talk.

Father Stapleton Active As Chaplain At Naval Base

Boston, Mass.—With the Rev. James A. Stapleton in charge of arrangements, His Excellency, Richard J. Cushing, D.D., Archbishop of Boston recently addressed the combined personnel of the Navy, Army, Marine and Coast Guard units stationed at the United States Naval Receiving Station, Boston. Father Stapleton, a priest of the Fort Wayne Diocese, is Chaplain at the base with a Lieutenant's rating. He also conducts a weekly religious column in the Base newspaper, The Anchor, entitled "The Padre Says," which has proven highly popular and informative for both Catholic and non-Catholic men stationed here.

Razing Of Decatur Church Arranged

Decatur—According to an announcement of the V. Rev. Msgr. Joseph J. Seimetz, pastor, the razing of St. Mary's church, Decatur, will not take place until June. The auditorium of the school will be used for services while the old building is being razed and the new one constructed.

A Cincinnati architect is drawing plans for the Gothic type church, will seat at least 750, in addition to a balcony to accommodate an additional 100 persons.

James R. Martin Heads Chicago Serra Club

Chesterton — Mr. James R. Martin, member of St. Patrick's church, here, and president of the Olney J. Dean Steel Company, was recently elected president of the Chicago Serra Club. Mr. Martin is the first member of the club outside of the Archdiocese of Chicago to be elevated to the presidency.

The Serra Club is a part of an international organization whose purpose is to encourage Catholic Lay Action among the professional and prominent Catholic business men of a community. There are 32 such clubs in the United States. The latest group now in the process of formation is at South Bend.

New Officers Elected For United Holy Name Societies

Fort Wayne—Frank Hahn, retiring president, presided at the February 17 meeting of the United Holy Name Societies in O'Leary Hall where new officers were elected and a program for the coming year was arranged.

New officers are Gilbert Relue, St. Paul's, president; Jesse Keith, St. Mary's, secretary-treasurer. All Holy Name officers of the city parishes and those representing Arcadia, Adacemie and Waynedale, were present. St. Therese Parish of Waynedale joined the group for the first time.

Discussed at the meeting were the monthly Holy Hour, and the annual distribution of Good Friday posters in the business districts of the respective cities. Short talks were given by Father Kremer, C.P.P.S., pastor of Precious Blood Parish; Father Girardot, pastor of St. Jude's and Father Manoski, assistant at the Cathedral, Spiritual Director. The March Holy Hour is scheduled for Precious Blood Parish in conjunction with the Day of Recollection for the men.

Michigan City K. C. Plan Future Events

Michigan City—Michigan City Knights of Columbus will receive Corporate Communion Sunday, Feb. 29 at the 8:30 Mass at the Sacred Heart Church, with the Rev. Msgr. Michael Abraham as celebrant. A breakfast will be served at the K. of C. Hall sponsored by the Daughters of Isabella.

An all-day retreat is scheduled for this summer at St. Mary's Church, Otis, Ind., of which Father Bozik is pastor, and the council has formed a discussion group which is headed by Louis Menke, chairman, of Chesterton.

The council will take a number of candidates to LaPorte, this Sunday for a second and third degree initiation at the Rumely Hotel.

The council has also made arrangements with the Supreme Office and the local broadcasting station, WIMS, for a six weeks fifteen minute program on Americanization.

Msgr. D. L. Monahan Speaker At Organ Dedication March 1

Fort Wayne—The Rt. Rev. Msgr. D. Lawrence Monahan, rector of St. Patrick's church and dean of the Fort Wayne district, has been invited by the Rev. Sebastian J. Kremer, C.P.P.S., pastor, Most Precious Blood church, to give the address at the dedication of the newly installed Allen Electronic organ at 7:30 p. m. Monday, March 1, in the church. Neil J. Thompson, organist and choirmaster at St. Patrick's church will be the guest recitalist. An elaborate program has been prepared for presentation. In connection with the service, Fr. Kremer will conduct the Miraculous Medal Novena devotional services concluding with benediction of the Most Blessed Sacrament.

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Weekly Message From Deanery Leaders To The Deanery Members

Diocesan Publicity

Mrs. Wm. F. Black

The following news release has been given to publicity chairmen of the Diocese for distribution to the daily papers. Call your newspaper and thank them for the fine article.

In Italy, little children, kneeling on the pavement by the open restaurant, pushed thin little arms through the shrubbery and called out simply and heartbreakingly, "Bread." In France, little boys lay so still on their beds in tubercular sanatoriums. In Germany, white-faced children of the Polish exiles watched pleadingly.

This is the tragic picture of need in the war stricken lands which Mrs. Henry Mannix, president of the National Council of Catholic Women, saw during her two visits to Europe in the past year and which she describes in a letter entitled "A Message to the Catholic Women of America" just received here.

Mrs. Mannix tells the sad story of the victims of war, particularly the little children. She points out that despite the large amounts of foodstuffs and clothing already shipped by War Services—N.C.W.C. to 63 needy areas of the world, the need is still tragic. In the following words, she urges the Catholic women of the United States to support the 1948 appeal of the Bishops' Fund for Victims of War which will take place in the Catholic churches of America on March 7: "The children are crying on the roads for bread, they are shivering in cellars for lack of a warm garment, their little hearts are broken by uprootings and separations, and continuous hunger. Your Bishops ask you to give through your parish on Sunday, March 7, 1948, not only the bread, the garment, but the assurance of your continuing love, for otherwise, '... so many of them will die so very young.'"

Catholic women's organizations affiliated with the N.C.W.C. have participated in all money, clothing, and canned food campaigns, and in addition have conducted a special "Children in Need" appeal in cooperation with War Relief Services—N.C.W.C. Already five million garments, gathered, made, or remade by the women's groups, have been shipped abroad. But the need is not yet met, and the appeal will continue as long as little children are ragged and cold.

Organizations from this area have cooperated in the "Children in Need" appeal.

Gary Deanery

Mrs. Howard E. Carlson

The Diocesan Youth committee attended a luncheon meeting at the home of the chairman, Mrs. Frank H. Collins, 551 Buchanan St. Gary, February 26th. Diocesan and deanery youth program plans and problems were discussed by those present representing the deaneries.

Present were Mrs. Elman Kestly of Fort Wayne, Mrs. Tom Tobin of Long Beach, Michigan City, Mrs. Herbert Kruzan of East Chicago, Mrs. Frank J. Pfister of Gary, Rev. Joseph Hennes, Diocesan youth

moderator of Monroeville and Rev. Lawrence Grotehouse, Gary Deanery moderator.

Michigan City Deanery

Mrs. John Barnes

Three members of the clergy were present at the recent board meeting of the Michigan City deanery, held at the Rumeley Hotel in Laporte. The Rev. Theodore Fettig acted in his capacity as deanery moderator. The Rt. Rev. Msgr. E. H. Vurpillat of Michigan City conducted a round table discussion after the business meeting and made two new appointments. The Rev. Raymond Derrick of Valparaiso was appointed moderator for the 4th district and the Rev. Walter Palacki for district one. Fr. Palacki attended in behalf of the members from San Pierre and North Judson, who at their request are now in with district number one Mrs. Paul Glazebrook and her co-chairman, Mrs. Fred Weiss both of Laporte, made their plans and appointed their committees for the June Conference to be held at St. Peters in Laporte tentatively on June 10. More details will be published later.

The next deanery meeting will be held at St. Mary's in Kauts on March 11th beginning with Holy Hour at 1:30. Msgr. Vurpillat will be guest speaker. At this meeting an election of officers will be held. Mrs. Timm urged that the dues to the National Council be paid before that date so that the members may vote. She also requested the women to attend the Provincial Convention in Indianapolis on April 16, 17, 18.

Mrs. Paul Drazer, publicity chairman from Kauts reported a meeting held there recently at the home of Miss Anne Lauer. Mrs. Max Drazer read the article on "Secularism" from Catholic Action Magazine, followed by a round table discussion. The members voted to send two "Care" packages to the needy in Europe.

Hammond Deanery

Mrs. Chas. Van Valkenburg

The regular monthly meeting of St. Johns Parent Teachers Association of Whiting was held at Benedict Hall Thursday. The president, Mrs. Joseph Oliver called the meeting to order promptly at 1:15 P. M.

The Rev. Henry J. Martin, Professor at St. Joseph College explained in detail, St. John's comprehensive testing program. As a result of these tests it will prove beneficial to the parents, for they will receive an individual report of each child.

Sister Superior Catherine Angela was a guest at this meeting. Other visitors were the officers and members of the P.T.A. of Sacred Heart parish.

Father James Conroy, Associate Editor of Our Sunday Visitor will be the guest speaker at the April meeting.

Priest Given Blessed Rosary



Samuel Brown, South Bend Jewish leader just returned from Palestine, presents rosary blessed by Pope Pius XII to the Rt. Rev. Msgr. John S. Sabo, dean of the South Bend deanery. Mr. Brown made the presentation on behalf of the entire Jewish community "in gratitude for Msgr. Sabo's deep and continuing interest in the Jewish cause."—Photo by Tribune Staff Photographer.

Nursing School Transfers Made At Mishawaka

Mishawaka—Sister Mary Assumpta, Director of Nurses in St. Joseph's School of Nursing since 1940, has been transferred to St. Catherine's Hospital, East Chicago, Ind., and Mrs. Dorothy Mougey-Chamberlin has been appointed her successor. Miss Martha E. Warstler remains as Nursing Arts Instructor in the School, a position she has held since last fall after serving two years as Clinical Instructor in the Hospital. Sister Mary Odilo, superintendent announced the appointments.

Mrs. Chamberlin received her B.A. degree from the University of North Dakota and is a graduate of St. John's School of Nursing, Fargo, N. D. She has done graduate work at Minnesota State Teachers College and North Dakota State College. She taught for several years in high schools of North Dakota and has had ten years teaching experience in St. Elizabeth's Hospital, Yakima, Wash., The Bartrom Clinic School of Nursing, Watertown, S. D., and St. Joseph's Hospital here.

As Nursing Arts Instructor, Miss Warstler holds a B.A. degree from Manchester College, No. Manchester, Ind., and has done graduate work at both Iowa State College and Chicago University. She is a graduate of the Cook County School of Nursing, Chicago, where she taught and supervised medical and surgical wards.

Sister Mary Sharon, newly appointed supervisor of our Medical and Surgical Division is a graduate of St. Elizabeth's Hospital, Chicago and has had special training in psychiatric nursing.

Mrs. Florence Warner has been retained as Secretary to the School of Nursing, a post which she has held for the past two years.

D. Of I. To Observe Silver Jubilee At Celebration, April 18

Fort Wayne—Our Lady of Victory Circle, Daughters of Isabella, will observe its silver jubilee on Sunday, April 18, with an initiation of 35 candidates. More than 1,300 charter members were received in the first class initiation in the old Library Hall on April 22, 1923.

The jubilee program will open with a corporate Communion for the members and candidates at the 8 a.m. Mass at the Cathedral of the Immaculate Conception. The initiation will be held at the K. of C. home at 2:30 o'clock in the afternoon and the silver jubilee banquet

will be at 6:30 o'clock in the evening at the Hotel Van Orman. Invitations have been extended to the Most Rev. John F. Noll, bishop of Fort Wayne Diocese, and all of the pastors.

Isabellas Name Delegate To State

Gary—The Daughters of Isabella announced that Mrs. Charles Wise will be the group's delegate to the convention of the National Council of Catholic Women, April 16-18 in Indianapolis. Mrs. Frank Collins is the alternate.

Mrs. Wise and Mrs. Collins also will be the delegate and alternate to the state convention of the Daughters of Isabella April 23-25 in Elkhart. The group gave \$20 to the infantile paralysis drive.

Alderding Mothers' Club Announce Program

Gary—The recently organized Mothers' Club of the Gary-Alderding Settlement House held its February meeting with Mrs. Tony Marcseke presiding as chairman. The Rev. James Cis welcomed the eight new members followed by a short talk on the nature of the work of the House in the field of recreation, and the purpose of the Mothers' Club and how it can tie in with and help promote the House program.

Mrs. George Elischer was appointed temporary secretary. Elec-

tion of officers will take place after membership is definitely established. The first activity of the Mothers' Club is a Bunco and Card Party to be held Sunday, March 7, at 8:00 p.m. in the House gymnasium.

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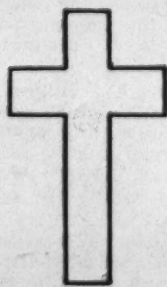
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Serra Club In South Bend Elects Officers

South Bend, Ind.—John V. Hinkel, Director of Public Information at the University of Notre Dame, was elected president of the Serra Club of South Bend, organization of Catholic business and professional men, at an organization meeting held Friday (Feb. 27) in the Coral Room of the Hotel LaSalle at South Bend.

Other officers elected at the meeting, at which the club was formally organized, included: J. Frank Miles, of the Indiana and Michigan Electric Company, First Vice-President; Paul E. McLane, Professor of English at Notre Dame, Second Vice-President; Edward Minzeski, attorney, Secretary; William J. Broderick, Comptroller at Notre Dame, Treasurer, and Paul Butler, attorney, Joseph M. Boland, radio announcer at Radio Station WSBT, Dr. E. J. Cain and Judge G. A. Farabaugh, trustees.

More than 40 business and professional men of the South Bend area attended the organization luncheon meeting at which Harry O'Haire, Ernest Watts and Edward Moran, of the Serra Club of Chicago, spoke on the needs of the Serra organization in the United States.

The Serra Club of South Bend, which is the thirty-fourth club to be organized in the nation, will be affiliated with the Serra movement which now has clubs in leading cities of the United States. Principal purposes of Serra are to help develop a better-informed laity on international, national and local problems concerning the Catholic Church; to help encourage vocations to the priesthood; and to foster good fellowship among business and professional men of the Catholic faith.

Mediaeval Drama Discussed At N. D. By Father Denomy

Notre Dame, Ind.—Tracing the origin of the mediaeval drama from its earliest beginnings through the evolution of the Mystery Play, the Miracle Play, and the Morality Play, the Rev. A. J. Denomy, C.S.B., professor of historical and vernacular languages at the Pontifical Institute of Mediaeval Studies in Toronto, pictured the rise and growth of dramatic writing in the Middle Ages in one of a series of lectures at the University of Notre Dame last week.

The lectures were sponsored by the Mediaeval Institute of Notre Dame, founded in 1946 for the study of mediaeval history and culture. Father Denomy is at present engaged in the further study of courtly love under the auspices of a Guggenheim Foundation Fellowship. Other speakers planned for the spring semester are Dr. Anton C. Pegis (March 8-12) and the Rev. Vincent L. Kennedy, C.S.B., (April 12-13) both of the Pontifical Institute.

South Bend Actors



Three prominent members of the cast in "The Passing of the Third Floor Back," famous drama which will be presented in St. Patrick's School Hall in South Bend, March 11, 12, and 14 by the Catholic Theatre Guild, are pictured in a rehearsal from one of the scenes of the famous drama.

Mrs. Burnett C. Bauer, former director of the LaPorte (Ind.) Little Theatre, is serving as director of the play which includes in its cast twelve of the best amateur actors and actresses in the South Bend area.

Pictured, left to right, are: Hugh Farrington, Miss Rosemarie Buzolits and Miss Jane Simon.

Think You Have Trouble? 'Poof' Replies St. John Drama Club Of Whiting

Whiting—You think you have problems? Attend the performance of "Play For Keeps" a three-act comedy by Kate Crehan and Paul Scott to be presented by the St. John Drama Club of Whiting at the Whiting Community Center auditorium, March 14. Listen to Father Madden, a young curate in a small parish, who has been given the problem of keeping his young parishioners off the streets. Father Madden didn't know what trouble was until he decided to have his youngsters give a play, and youth turned out en masse.

The pastor, although against the idea of show business, agrees to having a play if they keep out of trouble and if Chuck Connelly, a young lad on the wrong road, is given a part. Father Madden also gets Chuck a position so that he can help out at home.

The young boy is then approached by Tip Owens, leader of his old gang, to help them on a "job." Chuck refuses, and unknown to the others, puts up a fight to protect his employer's store, but is blamed for the robbery. This is

only one of Father Madden's problems.

Never before did he have to contend with a temperamental actress such as Liz Grant, who has agreed to help him produce the play; Claudius Mathews, an embryonic stage manager, and his two mischievous followers, Butch and Binky, the twins who take Liz "for a ride" in Father Madden's car one Thursday night, in search of a wheelchair, of all things. They stall the car, tying up traffic, and the police order Father Madden to come and get his car, calling him out of his confessional, on first Friday, too.

Just at this inopportune moment the pastor enters, demands to know where Father Madden is, why Chuck has a warrant sworn out against him, and what Liz Grant and the three youths are doing with Father Madden's car. Add to this confusion Steven Wilson, a young school teacher in love with Liz, who is very much decided on a stage career, and various teen age boys and girls who are determined to put on their play, even though the odds are against them, and you have an idea of Father Madden's dilemma. How the young curate straightens out everybody's problems is told in a fast-moving, entertaining manner. (They get the wheelchair).

The play is being directed by Catherine Kundrat. Plans are now in effect for a performance in Gary.

Archconfraternity Elects Mrs. Janas

Gary.—Mrs. John Janas was recently elected president of the Archconfraternity at Sacred Heart Parish, here. She will be assisted by Mrs. Charles Pandorf, vice president; Mrs. Wm. Pajor, secretary, and Mrs. Frances Crossk, treasurer. Mrs. Joseph Kish, publicity chairman, will be hostess for the March 30 meeting.

South Bend Catholic Theatre Guild To Stage Drama March 11, 12, 14

South Bend, Ind.—A theatrical treat is in store for people of this area when the Catholic Theatre Guild presents "The Passing of the Third Floor Back," famous by Jerome K. Jerome, as a Lenten play on March 11, 12 and 14, at Patrick's School Hall, 308 South Scott Street.

A cast of 12 of the best amateur actors and actresses in this area will present the play under the direction of Mrs. Burnett C. Bauer, a former director with the LaPorte (Ind.) Little Theatre. There will be no reserve seats and tickets, priced at 60c each, will be on sale at the box office the night of each performance.

The scene of "The Passing of the Third Floor Back" is laid in a boarding house. The boarders include a number of unpleasant characters: a cheating landlady, a discourteous housemaid, a drunken officer, a card shark, a retired book-maker and others as selfish and as unpleasant as one could wish. Then the room on the third floor back is taken by a stranger. How this stranger influences each person in the boarding house to lead a better life forms the principal part of an interesting, well-written play which has become a classic of the theatre.

The cast for the play comprises the following:

Paul Krueyer, (who will play "The Stranger") veteran actor who has been starred with the University of Notre Dame Theatre; the old South Bend Community Theatre, and other little theatre productions in this area. Mr. Krueyer is a well-known radio announcer with WSBT, South Bend.

June M. Anderson, ("Miss Sharpe") who also has had starring roles in many local theatrical productions. She appeared in six operettas with the University of Notre Dame Savoyards and in several plays with the Presbyterian players.

Michael Van Houtdrevre, ("Wright") a featured actor with the old South Bend Community Theatre, who also has been starred in various plays in the South Bend Turner Little Theatre.

J. Hugh Farrington ("Major Tompkins"), formerly of the Indiana University Little Theatre, who had considerable experience with several Special Service shows while serving with the Army in World War II.

Janet Wheeler ("Mrs. Percival De Hooley"), formerly of the Little Theatre Group of Marion, Ohio, who is active with the Dramatic Art Department of the Progress Club in South Bend.

Rosemarie Buzolits ("Stasia"), who has been starred in various productions at the National Music Camp, Interlachen, Mich., and at St. Mary's College for Women where she is a student. Miss Buzolits also had an important role last December in the Catholic Theatre Guild's production of "The Joyous Season."

Jeannette Leahy ("Vivian Tompkins"), former member of the Nutmeg Players, Hartford, Conn., and of the Hollywood (Cal.) Canteen. Mrs. Leahy also has done considerable professional radio work on Station WHOT, South Bend; KOIL, Omaha, Neb., and WAC, Cleveland, O.

Anne Farrington Ray ("Miss Kite"), formerly of the Indiana University Little Theatre, later of the Civic Theatre at Newburgh, N. Y.

Robert P. Donahue ("Jake Samuels"), who wrote and acted for the Little Theatre of South Bend Central High School. He also appeared in "The Joyous Season," the Catholic Theatre Guild's first play last December.

Jane Simon ("Mrs. Tompkins"), formerly of the Fontbonne College

Players, and the Morse Little Theatre, both at St. Louis, Mo. Mrs. Simon, who is a drama teacher at St. Mary's Academy, South Bend, was assistant director of "The Joyous Season" for the Catholic Theatre Guild.

Edward M. Jordanich (Charles Penny), who appeared in several plays at the Riley School in South Bend, as well as in radio plays, and was a member of the cast of the Catholic Theatre Guild's production, "The Joyous Season."

Robert Leo Finnegan (Larkcom), formerly of the Larkcoms, a little theatre group in Bradford, Ill.

The production manager "The Passing of the Third Floor Back" is Mrs. Frederick Wilson, who has had a wide background of little theatre acting in California.

Other members of the production staff include: John Leahy, stage manager; J. A. Pedersen, chief technician; Professor Hohman and Gerard Howell, assistant chief technicians; Mrs. Mahoney, stage properties; Ethel Jankovits, Miss Mary Lake, and Miss Mary Lake, properties; Mrs. John Leahy, John Leahy, Miss Irene Tarkenton, Miss Irene Pinter, wardrobe; Charles Murray, and Mrs. John Hinkel, make-up; Mrs. Charles Callahan, assistant to the director; Donald Hickey, ticket taker; Dennis and Thomas Mahoney, house managers; Stock and Miss Mary Collins, publicity, and Robert Schmidt, lighting effects.

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In Three Sections

Fort Wayne Diocesan Edition

Religious Section

Volume XXXVI

March 7, 1948

HUNTINGTON, INDIANA, MARCH 7, 1948

1948

NO. 45

The Stigmata ... A Sign Of God's Love

Editors' Chat With Readers

Dear Readers:

ON the same day recently we received two reminders that Catholics are doing very little to advertise their faith, while organized non-Catholic groups are doing much to arouse hostility against it.

The first comes from Dr. Crane, who believes that if it be true that "approximately 67,000,000 Americans belong to no church, then there is a big market for religion." He believes that if the other 67,000,000 have something worth advertising, it should be widely and systematically advertised. He writes:

Do you know how an advertising department of a progressive firm would tackle the church problem?

Well, here's how! It would immediately institute a consumer survey, probably following the methods of our political parties. They use the "block system" in the cities, farming out a city block to a precinct worker.

This worker takes an inventory of all residents in his block, or if in the country, in his section of land. Every church member and non-member would be tabulated. The members are already considered "customers" of the church.

If he finds any who aren't active customers, then an aggressive campaign would be launched to pep up their enthusiasm. If they haven't sampled his wares, then he would try to tempt them to conduct a trial test. He'd bombard them with sales talks or printed advertising. He might use neon signs and the radio, as well as newspaper ads.

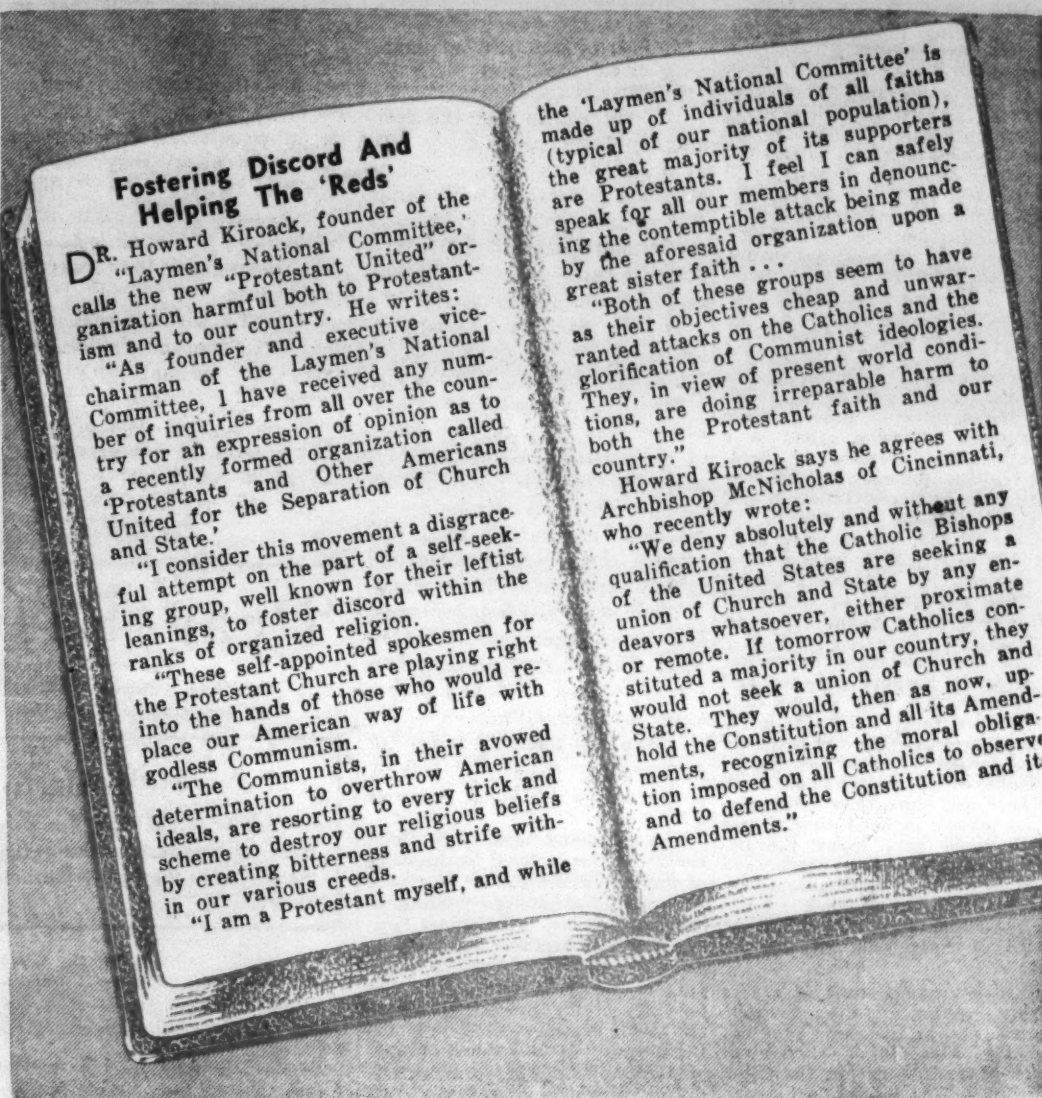
The Knights of Columbus have done a little of such advertising in local papers, and are now using nationally circulated media. But in some cities advertising so incensed rival religious organizations that they not only patronized the same columns to call attention to their wares, but to attack the Church. Then experience has taught us that preachers in large numbers will use the Catholic advertising as meat for a pulpit sermon attack or for Sunday School treatment.

Now while it is true that the 67,000,000 unchurched do not hear these attacks on the Catholic Church, it still means that while one is trying to reach the 67,000,000, he is only inciting 40,000,000 others to speak contrariwise.

A better recommendation comes from one of our readers, a real estate man. He wrote:

When a Real Estate man wishes to sell a house that may be difficult to sell, he advertises an "Open House." Why not select some Sunday and have "Open House" of all Catholic churches in some city for non-Catholics to visit. It may be worth a try. Many non-Catholic people have nev-

Continued on page 2



Priest Tells Of Two Visits With Theresa Neumann

Stigmatic Hasn't Had
Food Or Drink For
More Than 20 Years

BY THE REV. BERNARD
WEIGL, O.S.B.

TWENTY years had passed since my first visit to Theresa Neumann of Konnersreuth on August 18-19, 1927. In those days, news of her stigmata had gone far beyond the borders of Bavaria. Of equally great interest was the report of her abstinence from food and drink.

The name of Theresa was a magnet drawing crowds daily from distant points, especially on Thursdays and Fridays. They came by trains, buses, private cars, some traveling afoot, to see Theresa Neumann in ecstasy. I travelled by train in a round-about way, the trip taking about two hours, although the distance from my boyhood home to Konnersreuth is only fifteen miles.

Konnersreuth nestles in a countryside setting that is both pastoral and romantic. The hills surrounding the village are rugged, but covered with well kept forests. The inhabitants, like those in all Bavaria, are intensely religious.

It was a drizzly afternoon. Two thousand people had gathered in

Continued on page 4

What If They Were Your Children?

A FEW weeks ago some friends of mine invited me to come watch their young daughters perform in an annual school entertainment. The children are in the third grade and this was to be their theatrical debut. The evening was a pleasant one for me and a very enlightening one. As I waited around at the audience. There were about 200 people there—parents, relatives and friends of the young entertainers. The fathers strove hard to look stolid and indifferent but their nervous gestures, their foot-shifting and program-crazing indicated their interest in little Jimmy's or Mary's performance. The mothers, of course, were in their glory, happily exchanging ages and talents and other bits of juvenile data with their neighbors. And when the show began, it was just as gripping to me to watch the proud, happy faces of those parents and friends as it was to see a group of tots dancing an uncertain minuet or listen to a young tenor sing "Mother Machree."

I've thought a lot about that audience since then. It's a wonderful and stirring thing to be so close to so much love and affection as filled that school hall that night. How much a father or mother will endure or sacrifice to make life bright for a youngster! And what more gratifying reward than to see the happy, smiling face of an innocent little child!

Compare These Two Scenes

When a director of War Relief Services, National Catholic Welfare Conference, sent me some statistics on the children of Europe and the Far East, I thought immediately of the little American boys and girls I had watched dance

and singing on a stage such as have long stood in ruins or they may be makeshift gathering places, with no books, no paper, none of the equipment our children know so well. And no loving parents or proud friends gather around the orphans of war. Many of them witnessed the death of one or both of their parents and others among them have been forced into the streets to find whatever scraps of food they can dig out of trash cans. Some of them are blind or deaf; some of them are without a leg or an arm; many

Pope Sees Bread You Made Possible



The picture shows His Holiness Pope Pius XII inspecting thousands of loaves of bread made with flour supplied by the agencies of the Bishops' Fund for Victims of War. From the mountains of northern Italy to the tip of the Italian boot the vast program of American Catholic assistance reaches into every city, town and village.

Collection For War Victims To Be Taken In All Churches Today

are racked with tuberculosis; all of them are hungry—hungry to the point of starvation.

Why all this drastic talk? Perhaps some of our readers may be saying: "Why is he bringing up the plight of foreign children? The war is over. Someone over there must be looking after them."

Some Facts About The War Victims

The war is not over for 2,000,000 children in Europe and the Far East. They are battling sickness, starvation and homelessness now. There are, fortunately, some long-established charitable organizations like the Sisters of Charity of St. Vincent de Paul and Caritas to help them. But these organizations, in turn, need help from outside sources, help from America, help from you, if they are to carry on.

Listen to a few facts and figures about the youngest victims of World War II. In France there are about 150,000 children orphaned, handicapped, sick or undernourished. They are absolutely dependent upon the Sisters of Charity of St. Vincent de Paul. The Sisters have about 760 hospitals, day nurseries and sanatoria crowded with the sick and homeless.

In Poland the rate of infant mortality is staggering. Over 50 per cent of the children born there in the past year are doomed to die. Caritas is struggling to cut down the mortality rate. Under its care some 300,000 children are attending school but those children are in rags and shoeless and hungry—always hungry.

In Italy 875,000 needy children were given a chance to regain health last year at summer camps which War Relief Service helped

Continued on page 9

Life Of John Francis Noll, Fifth Bishop Of Ft. Wayne

BY F. A. FINK

(Continued from last week)

His First Literary Work

We have referred to the vast amount of mail Father Noll was receiving, which was due to the fact that he had begun his literary career. In order to unify the badly-split parish, he wrote a pamphlet which he entitled "Kind Words from the Priest to His People." In this booklet he quoted Holy Scripture in emphasis of the need of unity and harmony in the parish, proved the right of the child to learn all it could about God, therefore the duty of both the Church and of parents to make it possible for the children to receive religious instructions, and to rear the child under a wholesome influence. It was a diplomatic defense of his predecessor's action in erecting a parish school.

The priest had sent a copy of this pamphlet to a large number of clergy, who were so impressed by it that they wrote to Father Noll to ask whether he would not have it adapted to circulation among parishes generally. The priest did this, and gave it a new name, "Kind Words from Your Pastor." The booklet was soon distributed in thousands of parishes. It went through several large editions within a few months, and is still in demand—45 years later.

We have told you that St. Louis Church, Besancon, was built in 1870 by Father Adam, whom Father Sorin, of Notre Dame, brought back from France. Nothing in the interior had been changed from that time. The original fresco work was still there. Over the sanctuary, amid angels surrounded by clouds, was a very good likeness of Father Benoit. This portrait was painted during his lifetime, which, of course, was not customary. He would not have permitted it had he been consulted. But a huge crack in the plaster ran straight through his face. It was only this which reconciled the older parishioners to a new fresco job. They had loved Father Benoit during his life, and held his memory in benediction after he died. The side altars were mere boxes, covered with cloth. They held statues of the Blessed Virgin and St. Joseph, but they were painted with a white glossy, shining

paint. Since several fingers of the Blessed Virgin's hands had been broken, she wore gloves, but they were also painted in order to hide them.

In order to make the interior of the church more inviting to the many people who were being reclaimed, Father Noll had the church redecorated, and three new altars installed. Because the cemetery ran practically to the highway he erected an iron picket fence in front of the cemetery, the church and the rectory.

The first automobiles were now appearing on the highway, at the rate of one or two per hour, and the farm horses had yet to become accustomed to them. From the time of the founding of the parish until then there was a long series of hitching posts on the south side of the street. Believing that the horses would never become used to the automobile, a delegation of parishioners called on Father Noll to ask him to purchase some property off the road, to the west of the school, and to remove the hitching posts to that area, where, they believed, it would be safe for their horses.

In another year the right of way was purchased for an interurban line to run from Fort Wayne to Lima, Ohio. This added to the fears of the people, who had to use horses so frequently on the road running parallel to the interurban. But, as you might surmise, the horses did soon become accustomed to the automobiles and to the electric cars. In fact, about the only things at which a horse scares today is another horse.

Father Noll spent four years at Besancon, and grew to like the country parish very much. He had leisure time for writing, and during one year his Bishop permitted him to become a sort of diocesan missionary both to Catholics and to non-Catholics. He assisted at the Cathedral with confessions, especially during Lent. He also preached a course of Lenten sermons in that church during several Lenten seasons.

(To be continued)

NOTE: The Mr. Roussey referred to in Bishop Noll's biography was not Frank as indicated by the author, but a certain John Roussey. We sincerely regret this error.—Ed.

Church In Hungary Rejects As 'Absurd' Accusations Made In New York Communist Paper

Proves Catholics Are Not 'Enemies Of Democracy' And Have Been Leaders In Striving For Distribution Of Wealth

Budapest, March 1 — (NC) — A statement by Catholic authorities here rejects as "absurd" communist charges that the Church in Hungary is an enemy of democracy and insists that the Church, far from yearning for a return of the old days, has but one desire: to work for the people and to safeguard human rights.

The statement was issued in comment on an interview with Deputy Prime Minister Matthias Rakosi, general secretary of the Hungarian Communist party, which was published in the New York Daily Worker of January 21.

In answer to a question concerning the role of the Catholic Church in Hungary, the New York communist daily quoted Mr. Rakosi as saying the following: "The Roman Catholic Church is the enemy of Hungarian democracy because in connection with the land reform, one million acres of land were taken away from the bishops and given to the Hungarian peasants. The Catholic Church longs to return to the times when its huge estates assured it a significant role in economic as well as in political life."

The Catholic statement, which was distributed by the Hungarian Courier, Hungarian Catholic news service, declares it would have to be assumed that the Daily Worker misunderstood the Hungarian Vice Premier, "because it is difficult to believe that any responsible politician should risk so many false statements in one single sentence."

The statement then presents the following points in answer to the communist assertions:

(1) "Ever since the 1944 Christmas message of Pope Pius XII we have declared innumerable times that neither the Catholic Church in general nor the Hun-

garian Catholic Church in particular is opposed to democracy. Only her enemies continue to repeat such an assertion which has been refuted hundreds of times, both in statements and in fact."

(2) "It is absurd to bring such accusations against the Church in Hungary whose last three Primates have been the sons of poor families. If there ever was, or is, a democracy, it can be found in the Church. Not the single fact can be cited against the genuine democracy of the Church, but all the more facts to demonstrate her democracy."

(3) Not one million acres of land, but only 130,000 acres, representing the estates of 16 bishops, were taken from the Hungarian Bishops and only 90,000 acres have been distributed among the peasants.

(4) When discussion began about the gradual distribution of large estates, the Church did not oppose it, on the contrary, already back in 1916 Bishop Prohaszka of Szekesfehervar approved of the idea of land reform.

(5) The Hungarian Bishops have never claimed restitution of their estates, on the contrary, they have invoked divine blessings on the new owners.

(6) A large part of the episcopal estates consisted of forests which have not been distributed among peasants but have been

taken over by the State who thus created a far larger estate than the ones that were supposed to be abolished.

(7) Despite official promises, the Church has not yet received any compensation for the seized estates, although such compensation is necessary for the upkeep of Catholic institutions. It was Mr. Rakosi himself who, in 1946, opposed the payment of indemnities. "The Church, however, has an understanding for the present critical situation of the State."

The statement closes as follows: "The Catholic Church does not wish for the return of old times. She only desires to work freely in the interest of the Hungarian people, to develop her institutions and to see that the human rights, particularly the right and opportunity to work, are guaranteed to every Catholic. The Church desires that economic and political life be based on and directed by the eternal divine laws which are taught by the Church and without which there cannot be peace and social understanding."

Requiescant

Mrs. Wm. J. Gross

Fort Wayne — Mrs. Evangeline Gross, 50, widow of William J. Gross, who at the time of his death a few years ago was editorial editor of The News-Sentinel, died Monday at her apartment in the Fairfield Manor. Death was due to heart disease. She had been seriously ill a few days. Both Mr. and Mrs. Gross were converts to the Church.

Funeral services were held Thursday morning at the Cathedral of the Immaculate Conception with Rt. Rev. Mgr. John Dapp officiating. Burial was in the Catholic cemetery.

Abbot Michael Ott, O.S.B., Crookston, Minn., Brother of Mrs. Josephine Ward, Elkhart.

William F. Keeley, 94, Cathedral, Fort Wayne.

Michael Byrne, 66, St. Jude, Fort Wayne.

Benjamin H. Kohne, 68, St. Paul, Fort Wayne.

Mrs. Rose G. Franke, 63, St. Mary, Fort Wayne.

Lee Noyer, 50, South Bend.

Ernest A. Lomont, 62, St. Mary, Fort

Russia Counts On Election Turmoil To Weaken U. S.

Continued from page 1A

various countries that it seeks to "take over." No doubt Red leaders saw opportunities that could be seized in Czechoslovakia, and they also detect calculated risks that should be taken right away in Italy. Nevertheless, there is some reason to believe that the communists have speeded up their "timetable" because they felt conditions in the United States would be opportune.

Stalin and others in Moscow have said more than once that the United States was in for a financial panic, and it is known that Soviet Russia has counted heavily upon this contingency to work to its advantage. Some Soviet leaders have been quoted as saying the panic would arrive this year, and judging by Red broadcasts to the Russian people intercepted in this country, they went way out on a limb and said the panic was on when the commodity prices sagged a few weeks ago.

But there is a development in the United States that the communists can definitely count upon happening: the quadrennial presidential election. They seemingly are relying upon the election, and its attendant issues, to distract the attention of the American people—to a large extent, anyway—from what is going on abroad. They appear to reason that the American people are notoriously indifferent to politics—(compared with Europeans, that is), and if they could be roused to show interest in any politics in 1948, it would be in national politics and not world affairs.

Appearance of a Third Party on the American political scene has served to center domestic attention more on national and less on international affairs. It has given added assurance that the elections

in this country next November will be more heated, more confusing and—perhaps—bitterer than any for a long, long time.

If it should be the case that the communists are rushing things in reliance upon election-year politics diverting attention in this country, it is possible that they have made a miscalculation.

The communists may have acted too soon. They have made their move in Czechoslovakia, and they will have put forth their big effort in Italy before either of the major political parties hold its convention in Philadelphia. Communist advances in Europe and Asia are bound to have an influence upon the platforms and the candidates chosen at these conventions. Thus the contesting parties will go before the American people in November with principles and personalities that may take their stands on Russia's actions. Communist aggrandizement during the summer will only serve to make the issue more clear-cut. Faced with such a choice, the American people will make their decision known in ringing terms.

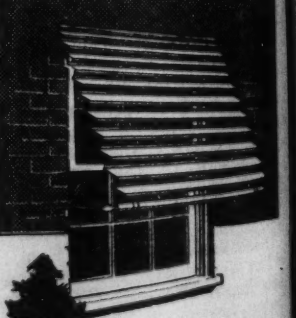
So, 1948 can be a fateful year. Russia seems bent upon making it a time for increased effort toward world domination, and in this respect alone it will be greatly historic. But this very Russian activity may do much to shape the policies—internal and external—of the United States for the next four years. During that period, the future of Europe and the world will be settled for a long time to come.

Wabash K. C. Group Receives 1st Degree

Wabash—Four candidates of Wabash Council 2957, Knights of Columbus, here, received the first degree of the order at exemplifications held in the local club rooms. The Winamac Council first degree team conferred the ritual. Council Chaplain, the Rev. Leo Hoffman, pastor of St. Bernard Church, lead the delegation of prominent K. of C. officials at the ceremonies.

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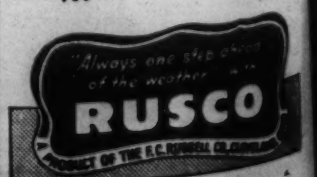
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Catechism For An Honest Inquirer

Identifying Marks Of The Church

We have already indicated that Christ's Kingdom on earth, the national religion of the Old Law, was to embrace the world. The citizens of what was to be the Kingdom of God were to have citizenship in the Kingdom of God. A Universal Kingdom is a Catholic Kingdom.

When did the Church actually become "Catholic" or Universal?

The Church actually became Catholic on Pentecost, ten days after Christ completed its organization.

On that day, St. Peter, with the Holy Spirit, delivered a sermon to a large multi-lingual group of people who had gathered in Jerusalem to observe the Old Testament feast of Pentecost. In the apostle of Pentecost we read that devout men from every nation under Heaven were present,

including Parthians and Medes and Elamites, and inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, . . . and visitors from Rome." Following this sermon, delivered to members of so many nationalities, 3000 presented themselves to Peter for Baptism. The marvel of this may be accounted for only by the power of the Holy Spirit, because these people had come to celebrate a Jewish feast, centuries old, and only powerful grace could have overcome their prejudices against this, the new religion, which spelled an end to the Old.

Q—What about the Orthodox and present Protestant religion?

A—They started nationally, and by immigration have gone to other parts of the world. The Orthodox Church is the national church of Greece, of Turkey, of Russia, of Bulgaria, of Yugoslavia. Lutheranism was born in Germany; Calvinism in Switzerland; Anglicanism in England. The civil powers backed these new religions chiefly in order to be able to use them. Hitler persecuted both the Catholic and Protestant Churches, and instituted an organization of his own because he wanted to use it for the spread of his Nazi doctrine. Stalin, who has persecuted the Catholic and Protestant religions, recently invited the Orthodox Church to function in Russia on the one condition that it would be an arm of the state to promote Communism.

Q—Am I right in concluding that all non-Catholic Christian churches had a human origin and are of recent date?

A—Yes. No matter how Protestants may argue the point the clear fact is that for one thousand years to be a Christian meant to be a Catholic, because there were no other kind of Christians.

Let any American trace his pedigree back some 400 years, and he will discover that his ancestors and all their countrymen were Catholic.

St. Augustine, the very prominent convert to the Church in the early fifth century, declared "whatsoever the universal Church practices must necessarily be claimed as having descended from the very Apostles themselves. We might amplify this by saying 'what the universal Church taught at the time of St. Augustine it has taught in every century and in every country since.' The logical conclusion to be adduced from St. Augustine's remarks would be that any teaching which conflicts with that of the universal Church must be wrong.

FATHER QUIZ

On Matters Catholic

What is the present political and economic situation in China?

From a report recently brought to the United States by one who, as a life long citizen of China, should know, it is this:

Nearly half of China—the northern half—is a battlefield and two-thirds of the people are under the Reds.

The war is not a civil war, but one between Soviet Communism and the democracies.

In Manchuria, two-thirds of the Chinese are Communists or pro-Communists; one-third of them belong to the International Brigades of Koreans, Japanese, Mongolians, officered by Russians.

Russia aids the China Reds; supplies them with war material and Russia directs the military operations and provides transportation facilities.

Since the Reds occupy 90% of Manchuria, which is the breadbasket of North China, and the producer of most of China's raw material, the defeat of the government or of the nationalists would be very serious. Because of Manchuria's importance, Russia would try to make it a Soviet Republic.

China today is governed not by one party, but by a coalition of a number of parties.

The economic situation in China is very bad because of inflation.

Because the Communists do occupy Manchuria and so large a portion of Mongolia religion is persecuted. But the Church is free and unhampered in its work and is actually making progress in Central and South China which are under the control of the nationalist government.

It is because of all these things that the anti-Communist group wants the Marshall Plan applied to their country. They believe that only outside money can stabilize the currency of China.

What is the name of the National leader of the Serra Clubs, and where may I contact him?

The Executive Secretary of Serra International is Mr. Harry J. O'Haire, 155 North Clark Street, Chicago, Illinois. For full information about the club, all interested readers are referred to Mr. O'Haire.

Is it the Catholic belief that our departed ones in Heaven see and know what is transpiring among their loved ones on earth?

The Catholic belief is that as far as God wishes them to know what is going on, they have that awareness.

Of one thing, of course, we are certain, namely, that even the baby who died in its baptismal innocence will show itself eternally grateful to Almighty God for the parents which brought it into being, and

enabled it to become "His child" and an "heir of Heaven." This gratitude will be shown by prayer for the welfare—especially the spiritual welfare—of parents, its brothers and sisters and others who, as long as they live on earth, run a risk of missing Heaven.

Death does not sever the bond of love that unites parents to children or children to parents, or brothers and sisters and other relatives to one another. That love is only intensified, and evidently will be manifested in prayer before the throne of God in behalf

of the ones still dwelling in this "vale of tears."

Couldn't Write

Daniel Webster was once prevailed upon by one of his unlettered servants to write a letter for him. The missive finished, Webster asked the servant if there was anything more he wished him to write.

After cudgeling his brain for a bit, the man said, "Yes, if you will, sir, please just ask them to excuse the poor writin' and the want of learnin' the letter shows."—T. J. McIntyre.



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Right and others' views on current events OR Wrong

Jewish Convert Joins Carmelites

DR. J. Friedman, a Jewish convert of South Africa, who wrote a work entitled "The Redemption of Israel," recently joined the Carmelites in Ireland, where he will prepare of the holy priesthood.

This Carmelite Monastery was founded by Jewish twin brothers nearly one hundred years ago.

This reminds us that a beautiful Basilica in Jerusalem, known as the Sanctuary of Reparation, was founded by Father Marie Ratisbonne, a convert from Judaism.

The story has not yet been told, but if a book is ever honestly written on the charity extended during the recent World War to the Jews, at a great risk, by the Catholics of many countries, it will be quite revealing. It was the chief reason for the conversion of the Chief Rabbi in Rome.

Not only in Italy, but in France, Belgium, Germany, Austria, Hungary, Catholics received persecuted Jews into their homes at a risk of being themselves punished severely by Hitler's agents.

Communists Guilty

Criticism of the Catholic Church in Spain has been quite frequent in sectarian journals on the score that little liberty is granted to

You Wouldn't Stick Your Head Into A Pillory

A pillory is something you wouldn't go around deliberately sticking your head into. But in Queen Elizabeth's time in England, anyone who made much racket about being a Catholic—or even if he didn't make any racket—was likely to spend two or three days a week with his head and hands sticking out of special-fitting holes in the wall; that is, if he wasn't hanged, drawn, and quartered.

Among Elizabethans who did a little shouting about their Catholic faith and therefore were frequently pilloried, the loudest by far was Sir Thomas Pounce, the most notorious, impudent Catholic in all England. Most people in his day probably thought he was crazy; when you read "Dancing Courtier," in the new March Catholic Digest, you'll see that he knew exactly what he was doing, getting ready for heaven.

And don't stop there. Read in the same issue about an unusual Irish wake and about a woman who has had nothing to eat or drink for 20 years.

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Protestants. But a news item published some weeks ago by the "Religious News Service" indicates that more is done for the protection of Protestant chapels than would conceivably be done over here by Protestants for the protection of a Catholic chapel or church attacked by Communists. We read in this news item:

Representatives of Catholic organizations in Madrid have emphatically denied that members of their groups were implicated in a recent mob attack on an Anglican chapel in Madrid.

The Catholic spokesmen strongly condemned the outrage, and said they believed those responsible were extremist Republicans and French Communists "seeking to create friction between the Spanish government and other countries."

It was announced, meanwhile that government authorities have begun an inquiry to identify the persons who took part in the assault on the Protestant chapel.

Madrid police headquarters have ordered special guards to be stationed outside all Protestant chapels in the capital to insure that future religious services will not be molested.

What If We Did That?

Those churchmen who charge the Catholic Church with trying to inflict its teaching on others should have their attention called to a situation that prevailed at Baldwin-Wallace College, a Methodist institution at Berea, Ohio. It had received Catholic students to the number of 163, but required them not only to attend Protestant chapel services, but to take a course in "The Philosophy of Religion," for which eight hours of credit are granted.

Now there are many Protestant students in Catholic colleges and universities, but they are not only not obliged to attend Catholic religious services; they are certainly not obligated to attend any special Catholic course in religion.

There are more than 8,000 parochial schools in the United States which could have many Protestant children if they encouraged them to come. The comparatively few who do attend such schools are not obligated to attend the one period of daily religious instruction.

Here is another case of others falsely accusing the Catholic Church, and at the same time doing the very thing themselves which they denounce in Catholics.

New German Bishop Takes Loyalty Oath

From a recent CIP Service we learn that the new Bishop of Muenster has taken an oath of loyalty to the Reich government. The news item, released from Cologne on November 11, 1947, reads as follows:

Immediately before his consecration and enthronement, Bishop Michael Keller of Muenster, successor to the famous Cardinal von Galen, took an oath of loyalty to the Government of Northern Rhineland-Westphalia. This was done in conformity with Article 16 of the German Concordat of July 20, 1933. In his oath the Bishop declared as required by Article 16: "I swear and promise to honor the legally constituted Government and to cause the clergy of my diocese to honor it. In the performance of my spiritual office and in my solicitude for the welfare and the interests of the German Reich, I shall endeavor to avoid all detri-

Editors' Chat With Readers

Continued from page 1

er seen the inside of a Catholic Church.

I know of two cases of visits by non-Catholics that brought about one conversion and a very friendly relationship in the other. Both of these cases came about by a visit in a Catholic Church. The first man stopped in the Cathedral out of curiosity and in the second case, the man stopped in St. Patrick's to rest in making trips back and forth to the city.

It is very true that the average non-Catholic has never been at a Catholic service except to attend a funeral or a wedding. But even he usually goes away much impressed and better disposed towards the Church than he had been.

A little excursion through a Catholic Church, during which the priest would explain the significance of the altar, of statuary, of the Way of the Cross, of the confessional, of the tabernacle and the little red light that burns uninterruptedly before it, would do incalculable good, and remove some very strange and utterly unfounded impressions.

What such visitors would see and have explained would be what all his European ancestors for more than 1000 years were quite familiar with.

There is a tendency today for

mental acts which might endanger it."

The ceremony took place October 28 at Dusseldorf, in the office of the Prime Minister of Northern Rhineland-Westphalia, State in the British zone. All Cabinet Ministers, Prime Minister Bock of the State of Lower Saxony (a small part of which is included in the territory of the Diocese of Muenster), and President Gockeln of the Legislature of Northern Rhineland-Westphalia were present.

The ceremony aroused wide attention because it was generally considered as the first sovereign act of a German Government since the surrender of the Nazi Government. It also indicated that both Church and State, at least in Western Germany, continue to recognize the German Concordat with the Holy See, in spite of changed political conditions.

Recognizes 'Authority And Dignity' Of State

The new Bishop of Muenster made a speech in which he pointed out that the Bishop's oath demonstrates the Church's recognition of the dignity and authority of the State. The Church, he stated, sees in the State "a reflection and an image of God's Majesty." He emphasized the Church's willingness to help in overcoming the physical and moral sufferings of the people and in reconstructing the State on a Christian basis.

Prime Minister Karl Arnold recalled in his reply the merits of Bishop Keller's predecessor, Cardinal von Galen, "who, in the strength of his Faith, stood up against the evil spirit which invaded the life of the State." Both Church and State, he declared, must obey Christ's words: "Render unto Caesar the things that are Caesar's and to God the things that are God's." The democratic State, he emphasized, will fulfill all its obligations, including those towards the Catholic Church and other religious denominations. The Church, on the other hand, he added, will be expected to foster in its members loyalty to the State and devotion to the people.

Sammy: "Hello, Abie, I'm calling long distance, I need a hundred dollars."

Abie: "I can't hear you."

Sammy: "I say I need a hundred dollars."

Abie: "There must be something wrong with the phone."

Operator, breaking in: "I can hear all right."

Abie: "Okay, you lend him the hundred dollars."

Protestants to introduce into their churches things which always characterized the Catholic church through the centuries. Many churches are introducing altars, while they have not that which the altar is intended for; they are introducing vested choirs, but have not the sacred sanctuary which calls for the cassock and surplice; they have candle services, without even realizing the symbol of the candle; they introduce figured stained glass windows, while they accuse the Catholic Church of the past with idolatry for having had such things. They introduce the cross, which is in common use in cemeteries, but not the crucifix, because they do not wish to imitate the Catholic Church too closely. But it is the figure of Christ nailed to the cross that gives the cross its significance.

We believe with the real estate man that "the open house," by which he means "the open church" about once a month would do a great deal of good, and we herewith advocate it.

What do you think?
Sincerely yours in Christ,
The Editors

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HERE IS A NEEDIEST CASE

Without any frills we quote this letter from a cloistered nun: "We are a community of twenty-four cloistered Sisters on the Mount of Olives in Jerusalem. We are called the Benedictine Sisters of Calvary. Our plight has become terribly bad since the war. Our poverty is such that we cannot even buy our daily bread. We are near starvation."

"Day and night we chant the Divine Office before the Blessed Sacrament, and we care for twelve little orphans in our cloister."

"We beg you to give us the material things which will aid us in continuing our life of prayer and immolation on this holy Mount."

So writes Sister Mary Benedict, Superior of this holy house, Our Lady of Calvary. First we must buy food for these Sisters and orphans. Then we must get cloth for their religious habits. A thousand dollars will not be too much for all this. Won't you make this most worthy cause your Lenten alms, in honor of that Mother who stood by the Cross of Jesus on Calvary, of that Son Who knelt in agony at the foot of the Mount of Olives?

IERANOUHIE

A strange name, yes, just as strange as our name is to her. Ieranouhie Baklayan was born in Damascus, Syria, twenty-six years ago. Today she is a novice with the Sisters of the Immaculate Conception in Rome. Can you adopt her, giving the three hundred dollars needed for her two years' training? God will surely bless you.

DO YOU KNOW?

Who is the female patron of Rome? St. Frances of Rome, feast-day on March 9. Eleven young Ethiopians have lately gone to the Holy City to study for the priesthood in the shadow of the Vatican. Can you give six hundred dollars and make one your own priest?

ADORN GOD'S HOUSE

Bishop Salman of Transjordan, beyond where Our Lord was baptized, asks sacred furnishings for a chapel recently opened. These altar furnishings will cost one hundred and fifty dollars. Or you might like to give the special chalice, costing fifty dollars, or the sanctuary lamp, costing twenty. It will be half your house of God.

SORROW'S BRIDGE

"Not Pilate but my sins have condemned Thee to death." Fifty dollars will supply a lovely set of the Stations of the Cross to a humble Near East mission chapel. Can you build this bridge of sorrow?

TATTERED AND TORN

We beg more members of the Monica Guild, our Near East Altar Sodality, giving a dollar monthly for Mass vestments. No priest should stand before the Altar in tattered garments. A set of vestments costs thirty dollars.

BEST KNOWN SAINT

Only fifty years dead, Saint Therese the Little Flower, Patroness of Russia, has a coterie of followers in every land under the sun. Have you written for "THE UNPETALLED ROSE" with her picture? We send it to all who given even the smallest amount towards our fund for the Shrine Chapel of the Little Flower, which we shall build in Lebanon, north of the Holy Land.

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With YOUTH SECTION

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Father
Conroy
Talking

Hi Father



YOUNG man from New

Orleans brings up a good question. "Is it all right to greet a priest on the street when you know that he doesn't know who you are or that you are a Catholic?" There is more to this question than you would think just at hand and the answer is very important. The answer, of course, "YES!" But now more . . .

Catholics are told, and are reminded especially at the time of confirmation, that they should always be quick to profess their faith. There are, of course, many ways of doing this. One of the best is always to greet priests (and Sisters) openly and cheerfully whenever you meet them whether you know them or not, or whether they know you or not. You may be sure that all priests (or Sisters) will be very proud of you if you greet them, especially if they are strangers in your city. They are used to people staring at them. I once had a fellow fall to step with me and walk for almost a city block eyeing me with the same interest that he might have watched a circus freak. Priests and Sisters will be glad to know that there are Catholics around. So much for the way the clergy can be expected to feel about it.

But there is another far more important point at stake. Since early childhood you have been taught to use every opportunity to profess your Faith. And what we have just been talking about is one of those opportunities. To be talking along in a crowd of people and to openly greet a priest or Sister is a profession of Faith. It is a sign to everybody around that you are a Catholic and that you are not afraid to admit it, even when it would be so easy to just slide by and keep your eyes on the sidewalk. This is especially true when you do not know the priest or Sister by name, but only know that they are Catholic clergy. For here you have a good example of the Catholic's regard for the priest—any priest—and the nun—any nun. You have been taught at our Mother's knees to respect the divine institution of the priesthood and other branches of the clergy. A simple little act like this greeting goes a long way toward carrying out that respect and bringing it to the attention of others who could do with some Catholic example.

Learn while you are in school to carry out this and other practices which will show that you are a Catholic. I suppose it is an easy matter to forget these finer points especially when you see so much of priests and Sisters all day long. You can be thoughtless and just go along sometimes even ignoring them altogether. This is bad. Perhaps even priests or Sisters don't notice it. But just the same it's bad. It always shows up somewhere along the line as any bad habit does. It may even lead to scandal, especially when non-Catholics are around and they know that you are a Catholic. So point up on this.

You can be thoughtful about it. You can be on the look-out for every chance to promote respect for the Faith both in yourself and in others. Nothing is so sickening as a Catholic who is careless or even afraid where his Faith is concerned. In public life today there are too many Catholics who conveniently "ditch" the fact that they are Catholics. They are afraid it will hurt their job or cause them to be criticized if it is known that they are Catholics. Occasionally I meet some of these people. They are very reserved. They do not use the word "Father." It is only later that I hear that they are Catholics. These people are disgusting. Yet they will send for the priest in a hurry if they fall seriously ill, or meet with an

Continued on page 7

Grateful Smile



You would not think that a loaf of bread could bring such a smile. The little girl shown above who has received a gift from Caritas of Hungary is happy because she and the members of her family will have food for another day at least. To help her and thousands of children throughout Europe and the Far East twenty-five million Catholics throughout the United States are being asked to contribute to the Bishops' Fund for Victims of War.

Why Not Be A Saint? . . .

Sts. Augustine And Francis Xavier Blazed The Way For Youth Of Today

BY THE REV. JOHN A. O'BRIEN
University of Notre Dame

ST. AUGUSTINE had for some years past given theoretical assent to the theory that one should strive for the highest values, but he had not been able to put it into practice. His conversion signalizes his emancipation from the chains of physical passion and the pride of intellect. His story of his emancipation is an epic in will power and in courage. His two wills, "one old, one new," he wrote, "one of the spirit, one of the flesh, fought angrily together, and my soul was on the rack."

A companion read the "Life of St. Anthony" to him. "Thou, Lord," continues St. Augustine, "in his words wast twisting me back to myself. . . . wast setting me before my own face, that I might see how foul I was, how distorted and filthy, how soiled and ulcered. And if I tried to turn my gaze from myself, the reader went on reading, and thou didst thrust myself once more before my own eyes. . . . till I lay naked to myself. . . . and I kept saying: Let it be now! Let it be now!"

"And as I spoke, I made towards the resolve, and I was all but doing it, and I did it not. . . . Yet I stepped not wholly back, but I would stand still hard by, and draw breath. And again I would try. . . . and all but—all but, I reached and I held; and lo, I was not there. . . . Those vanities, my loves of yore, kept plucking softly at my robe of flesh and softly whispering—Wilt thou dismiss us?—and from this moment shall not take it and that be allowed to thee any more for ever?"

On the other side there seemed to stand the army of the chaste, the strong, saying: "What these could do, cannot you?" The words continued to haunt him. Then one day as he sat in his garden, with the inner conflict still raging, he heard a child's voice singing some nursery rhyme: "Take it, read it; take it, read it." Opening the Scriptures, he read: "Not in rioting and drunkenness. . . . and impurities. . . . but put ye on the Lord Jesus Christ, and make not provision for the flesh in its concupiscences."

Here then was the challenge. Would he be courageous enough to accept it? His smoldering courage rose to a mighty flame as he seized the gauntlet flung down to

Continued on page 9

"To Each His Own" Is More Than Just Another Song Title

Fair Play Taught By Natural Law

BY THE REVEREND RICHARD GINDER

WHEN we think of the words "To Each His Own," most of us think first of all of a song that was popular a season or so back; but the idea behind the words, the notion that each ought to get what's coming to him, is a notion actually as old as the human race. It's almost a literal translation of the Latin axiom "*Jus suum cuique*, and as such it's the basis of our whole system of justice.

In fact, it's at the root of practically all our quarrels and arguments. We use it from childhood to old age:

"He hit me first," we say.—Or, "That's my hat you're wearing."—Or, "This summons is an outrage; I wasn't speeding!"

In cases like those, we're making an appeal to a standard—to what one might call the rules of fair-play in human conduct. The idea is that if he hit us first, we have a right to defend ourselves; or that no one should wear our clothes without our permission; or that we shouldn't be arrested unless we've broken a law.

So it is that when a person violates that standard of fair-play, he almost always starts making out a case for himself, even if it's only so much empty wind:

"Sure I hit him, but he stuck out his leg to trip me."—"I know it's your hat, but didn't I lend you my umbrella last week?"—"Not speeding? Why, I've been clocking you at 70 miles per hour ever since that last stoplight!"

Now, if any of these people didn't recognize those universal rules of fair-play, they'd just shrug their shoulders and say:

"What of it? I'm bigger than you. Want to make something out of it?"

But the odd fact is that they never do—or, rather, when they do, it's with a sort of brazen attitude showing that they're not abiding by the rules and regulations of human conduct, but that they're going to "bull it through" anyhow.

It's curious, too, about those rules and regulations: They're universal. They bind everyone, always, everywhere. Not that all of us—or any of us—are models of fair-play and right dealing. But we are, all of us, conscious of a conflict within ourselves, a conflict between what we ought to do, and what, in fact, we really do.

It's born in us, and it's as much a part of our nature as our power to think. One might say that it runs even deeper than religion. Apart from God's word, we have to think our way from creature to Creator as from effect to cause; but this standard of human conduct is known by intuition, so that men and women of every shade of thought—Moslems, Christians, Buddhists, and avowed atheists—all of them are conscious of that standard and spend a lot of their time excusing their violations of it.

Hitler, for all his godless nonsense, tried to justify his international piracy by ding-donging over and over again the idea that the Treaty of Versailles was unfair.

Now there was a person without respect for God or man trying to square his actions with the rules and regulations of fair-play. I think we can say, too, that he wasn't doing it entirely for propaganda purposes. He had to offer an excuse to himself. Otherwise, he couldn't have lived with himself.

There may be differences in the standard among various peoples and cultures, but these differences, really, are only on the surface. In its broad outlines, the rules are standard from age to age and from nation to nation. Nobody anywhere is ever going to pin a medal on a man for being "yellow." Everybody everywhere detects the faults of the miser.

But let's give these rules and regulations of fair-play a general name; let's lump them together and call them the Natural Law. Philosophers speak of two laws, you know—the Law of Nature and the Natural Law.

The Natural Law is that body of principles governing fair-play between God and man as well as between man and man; while the Law of Nature governs the things around us. We study this Law of Nature in the Science of physics. It's not so much a law as a body of general principles and statements of scientific facts.

Take the law of gravity. We may call it a law—but it isn't really. It's nothing more than a declaration of the fact that all mass is attracted to the center of the earth. Once it's been separated from the tree, no apple is free to decide whether or not it's going to fall to the ground. It's just got to drop!

So when we say that the things around us are bound by the Law of Nature, we mean simply that the things around us act in a uniform way. As a matter of fact, our own bodies are subject to that law. The man who drinks a pint of whiskey in one sitting, for instance, has no choice about the effects. He'll likely get intoxicated. It's the same way with the fellow who steps off the roof of a building. He may change his mind on the way down, but it's too late. He just can't repeal the law of gravity.

So that's the difference between the Natural Law and the Law of Nature. The Law of Nature is really the science of physics, while the Natural Law, regulating our free action, is the science of ethics. The Law of Nature tells us about things; the Natural Law tells us about people. Physics tells us how things always react; ethics tells us—not how people always react, but rather how they ought to react.

The Natural Law imposes a duty on us, but at the same time it leaves us free to sidestep that duty. Everyone of us can choose to be a coward or a four-flusher, although we know we ought to be brave or sincere, depending on the circumstances.

These first, and what we might call the simplest, the most obvious obligations imposed on us by the Natural Law are a matter of immediate experience to everyone on

Continued on page 7

The Gospel Story Crime In The Kitchen!

BY ALBERTA SCHUMACHER

"GATHER the fragments that are left over, lest they be wasted!" These are the words of our Lord. I wonder what He thinks of the waste in American homes while people are starving—I wonder!

Stale bread. Grandmother made bread pudding. Her daughter made Brown Betty with apples. That took care of the stale bread. But granddaughter! She is so busy. She has such a small amount of time for contriving even simple dishes from leftovers. She has only five minutes in which to catch the bus. The garbage pail is handy and—another starving child in Europe succumbs for lack of bread!

Frugality now can win forgiveness later, because frugality today in these United States can be the sweetest kind of charity toward those in other lands. On the other hand, waste can be one of the greatest of all sins! Jesus said, "Thou shalt not kill!"—not even with a garbage pail.

I have often looked askance at people who fed pampered, spoiled dogs (with indigestion and chronic misery) rich food, people who could not be bothered with rearing children. Make no mistake—I love dogs. I have a huge English bull myself. But the happy dog is the dog with just the balanced ration of dog food and an occasional surreptitious treat from the table handed out on the q. t. under the tablecloth by his young master!

But if I look askance at making a spoiled darling out of a dog in-

stead of a trusty member of the family, I look in horror at the American custom of making a pet out of its garbage pail, feeding it not thinly shaved potato peels, seeds, the tops of carrot bunches, and the like, but instead stuffing it with day-old bread, leftover potatoes and other vegetables, things that only run the garbage pail over and make the garbage collector lose his good nature!

Those same foods could put roses in wan little cheeks over there. From plate to pail means pale children! Let us adopt a European child for out pet—and save our leftovers for him!

There is a certain zest to frugal living. It whets the appetite for the occasional treat. Leftovers can be an adventure in cooking. Do you have a leaning toward mischief? Here is a legitimate way to deceive your husband! (or your father or your kid brother.) Disguise the refrigerator odds and ends with a tasty sauce, using a little imagination in your choice of herbs for seasoning. "Gather the fragments that are left over, lest they be wasted!"

Would it not be too bad if we threw heaven itself into the garbage pail? "Of such is the kingdom of heaven!" He said, speaking of little children. This bread you throw away—is it not their very breath of life?

Help the victims of war by giving generously to the collection for them taken in your parish church today.

Priest Tells Of Two Visits With Theresa Neumann

Continued from page 1

the village, about half having braved the rain in order to be first in line to glimpse the stigmatic. In seeking shelter at the back of the house, a policeman noticed my predicament. Politely he opened the door for me to the very house where Theresa was staying. Her own home was undergoing repairs.

Only a few were admitted to see Theresa before she would enter the agony of the Passion which was to begin that night. Among those were her relatives, a group of news reporters from Munich, and other select visitors. With her relatives the conversation centered around other relatives, inquiries about their health, their work—ordinary talk one would hear in any family circle.

Among the reporters the questions were more to the point. They asked her what she experienced during her agony; how long she had been in that state; the length of time since she had tasted food and drink, and the reason for her abstinence, also the WHY of the stigmata. I listened for a definite answer, but was disappointed in her reply: "Das sag ich nicht." ("I won't tell that.") To this day these questions remain unanswered.

Plans were made to spend the night in Konnersreuth. Because of the presence of many priests, a schedule was drawn up for the time of offering Mass next morning. My hour was set for 6:30.

Said Mass Which Theresa Attended

While I was vesting for Holy Mass, one of Theresa's sisters came hurriedly into the sacristy, and excitedly told the pastor: "Theresa is not suffering today, because it is the Friday within the octave of the feast of the Assumption. She began her suffering but broke off about one o'clock." Those who had come, therefore, were not to see Theresa in agony on that day.

At the appointed time I entered the sanctuary. As I was beginning the "Introibo" I heard a commotion in the sacristy and behind the altar, but thought nothing of it. Having finished Holy Mass, on

my way into the sacristy I saw Theresa sitting in an armchair behind the altar where she is wont to attend services. Her pastor, the Reverend Father Naber, followed me at the main altar with the regular parish Mass.

Soon after eight o'clock, Theresa sat in the armchair placed in the wide doorway leading from the main hallway of the house into the reception room. The hall, extending from the front door straight to the rear, is about eight feet wide. When the double doors of the rectory were opened, the people, five or six abreast, swarmed slowly through the hall and out into the yard. For about two hours the procession moved without a break, some persons coming in line again for a second and third view of Theresa.

All this time I was standing beside her chair. The marks of the wounds on her hands were clearly visible, about the size of a nickel, with the center livid and the edges bright red.

When the doors finally were closed, Theresa walked from the reception room. She leaned on me on one side, while a layman supported her on the other. She moved cautiously, as if walking on her heels. I was informed that she has the imprint of wounds on her feet and in her side, although I did not see them.

Saw Her In Ecstasy Twenty Years Later

Two decades after my first visit, I had the privilege of seeing Theresa in ecstasy on Friday, August 8, 1947. While in ecstasy, she lives through the times and lives of Our Lord and the Saints. She has the faculty of distinguishing sacred relics and holy objects. She speaks Biblical languages, and she knows the spiritual condition of persons.

On August 8, in the company of Father Roseneder, we returned to Konnersreuth. Father Naber led us to the Neumann house, where two hundred persons were clustered about the door. Being escorted by Father Naber, we were permitted first to enter the gloomy hallway and ascend the narrow stairs. To all appearances, Theresa was not aware of our entrance. She was resting on the bed in a sitting position, supported by pillows. A white shawl covered her head, being loosely tied under her chin.

My first impression was being in a place demanding reverence. All was silent except for low moans at intervals from Theresa. Her

head was slightly bowed, her hands clasped on the feather spread. Bluish-purple traces, as of dried blood, started at her eyes and widened down her cheeks. Father Naber approached her and spoke softly: "Res! Res! was ist es? Wo bist jetzt?" ("Theresa, what is it? Where are you now?"). I did not hear distinctly what she said, but Father Naber, turning to our little group, said: "At the sixth station."

In silence we looked on for ten minutes more. I saw the reaction on the faces of my companions. They, too, seemed pondering the question: "What is it?"

To date, no ecclesiastical pronouncements, papal or episcopal, have been made regarding the phenomena, although both courts have had representatives in Konnersreuth to investigate the stigmata and the long fast.

The more important phenomenon in Konnersreuth is not the stigmata, rather it is the prolonged fast of Theresa Neumann. In order to live and be healthy, nourishment must be taken regularly. An exception to this law should be a matter of interest for all of us.

It is said that for more than twenty years Theresa has not taken food or drink. Those who have been with her these many years have been exacting in knowing the truth. Twenty years ago, the Hindenburg regime was in power in Germany. People lived meagerly enough in those days. The government did not interfere, and Theresa was not bothered. The government even helped the crowds that came to see her, through facilities of transportation.

Nazis Didn't Like Theresa

Then came the Nazi rule in 1933. Nazi officials looked with suspicion upon Theresa. During the succeeding twelve years, the stigmata did not leave her, and her fasting was common knowledge. Life was hard in Germany. The law of rationing was enforced with Nazi severity. But Theresa was spared that trouble; she had no need of food. The Nazi Government politely requested that Theresa go to Leipzig for observation, but the request was refused. Someone sponsored the explanation: "She did not wish to be liquidated." She survived the ordeal of the Nazi yoke, despite a Nazi-controlled press and radio report that she had died. This past summer, many inside Germany were surprised and delighted to learn that Theresa Neumann is still alive.

The clergy is on the alert to detect anything that is not quite Catholic. The priests with whom I spoke do not doubt the prodigy, but they say: "Wollen wir es abwarten." ("Let's wait.")

Four nursing Sisters had Theresa under strict surveillance from July 14 to 29, 1927. Theresa received no food, yet not the slightest loss of weight was detected. During the harrowing agonies of Thursdays and Fridays she loses from three to eight pounds, but by the middle of the following week, the loss is made good, no one knows how.

After 20 years, there has been no extraordinary change in her size, stature or appearance. She is not confined constantly to bed, but works about the house, writes letters, receives visitors, even helping in the fields. The people of Konnersreuth speak well of Theresa. Many eyes are on her and the persons surrounding her. It is certainly a hardship to be a member of the Neumann family. They have no privacy. Out-of-town visitors call practically every hour of the day.

The "Case of Konnersreuth" as a marvel in our time should not be treated lightly. The subject is living. Tests can be made, and by observation truths can be discovered about the spiritual and supernatural for the enlightenment and advancement of mankind. Instances of persons bearing the stigma are recorded in medical and ecclesiastical history.

Mark of Selection In God's Service

In the widest sense, stigmatization is the branding of the spiritual-physical person as a mark of selection in the service of the Diety. In the modern limited sense, the meaning is confined to the marks, resembling the wounds of the crucified Christ, impressed upon the body of a person. Catholics are quite proud that Theresa Neumann is one of many blessed with the imprint of the Redeemer's glorious wounds.

But the fact remains that for stigmatization belief in the spiritual and supernatural is necessary, and it is not confined to the

fold of the faithful. It has been found among Protestants, fakirs in India, even among persons living in the pre-Christian era. Herodotus speaks of stigmatics as "possessed of an intense fervor and the desire to do something heroic for the deity." A person thus marked was held in esteem. Even a runaway slave could not be reclaimed by his master, when marked with the stigma.

Discounting the instances of fraud and hysteria, which invariably are discovered under close scrutiny, hundreds of cases of stigmata are on record. In our present day, about 20 persons with the stigmata are known.

Stigmatization is not necessarily supernatural. It may also be natural or preternatural. Because it is not always supernatural, it has been the policy of the Church to consider it not an absolute reason for sanctity for canonization; however, it might be collateral proof. In fulfillment of the prophecy of Simeon (Luke 11:35) the Blessed Mother was to be the first stigmatic of the Christian era. The Church instituted two feasts commemorating the happening.

It is not known in which sense Saint Paul had the stigmata. (Gal. VI: 17). The great Apostle suffered much for Christ's sake, and the effects of his sufferings were left on his body. He might justly call the cicatrices the stigmata. Saint Paul was carried away with fervor for the crucified to such extent that he gloried in nothing save in the Cross. The supposition, therefore, is not without foundation that the great lover of the Cross was a stigmatic in the modern sense.

Many Stigmatics In Middle Ages

Stigmatics became numerous in the Middle Ages when the faithful endeared themselves to the devotion of the sacred humanity of Our

Lord. Some, of course, were but these were taken care of. example: It took only four determined women to expose as a heretic the notorious "nun" of Liège, her spurious stigma.

Saint Francis of Assisi was pressed with the stigmata meditating in his cell on Alverno in 1224. Cardinal Alvaro, late Pope Gregory IX, stated that he had seen the stigmata during the lifetime of the saint.

The Dominicans produced numerous cases of stigmatics. Most among these was Catherine of Siena, who became a mystic in early childhood. While on a mission of peace in the town of Saint Cristina in Pisa in 1366 she received the stigmata on her hands, feet and heart.

More than 400 cases of stigmatics are recorded since the time of Saint Francis of Assisi, the Christlike of all saints and stigmatics. No fewer than 100 of these are canonized saints.

Millions of people believe in facts as they are reported in Konnersreuth. No one wants to annoy Theresa or her family, especially since there is evidence of divine intervention. The rest of the world, however, have a right to the truth. All angles of doubt should be moved. The motive, the WHY for any supernatural occurrence must be clear; otherwise, the omniscience of the Supreme Being could be questioned. Truly, a happening is taking place in Konnersreuth.

The Bavarian Bishops have made a more thorough investigation of the case. When that request was made by the Nazi regime, they had excellent reasons for refusing the summons to Leipzig, but this is now no cause for alarm in filling the wishes of the Bishops.

There is hope for a man who looks in a mirror and laughs at what he sees.—Vail Observer.



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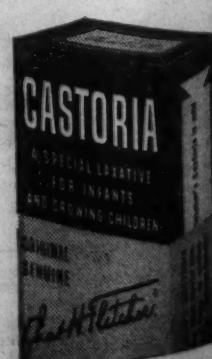
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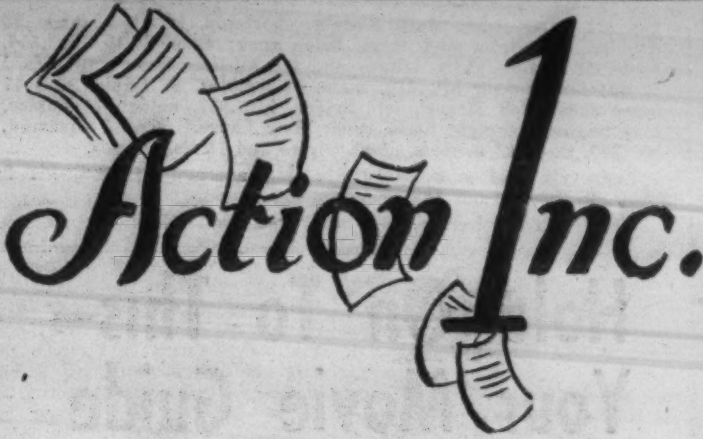
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Streamlined Encyclicals

BY JIM CUNNINGHAM

A YOUNG steward of the Telephone union in Chicago recently approached a co-worker and invited her to become a member.

"O, I couldn't join a union," said the girl. "I'm a Catholic college graduate. I don't need any union."

The steward promptly pulled a pamphlet from her purse and showed the girl a few sentences written by Pius XI urging all working people to unite in unions. The girl thought about the Pope's words, which were new to her, and in a few days signed up.

This steward regularly runs into difficulty when trying to sell the union idea to graduates of Catholic colleges. She finds them totally indifferent to the idea of solidarity among working people, their training having left them with a spirit of individualism, a feeling of "I've got a right to get ahead, let my fellow workers take care of themselves."

More amazing is the existence of this indifference at a time when the Church gives definite and precise instruction about the responsibilities of both employers and employees. One need look no farther than the pronouncements of the modern Popes to find the pattern.

Says Pope Pius XI: The individualistic spirit leads to an economic life tragically hard and cruel.

Says Leo XIII: Workers associations ought to be so constituted and so governed as to furnish the most suitable and most convenient means to attain the object proposed, which consists in this, that the individual members of the association secure, so far as is possible, an increase in the goods of body, of soul and of property.

This apathy of college men and women will not always exist if the work of Dr. Francis Brown, professor at the University of Notre Dame, is successful.

Dr. Brown has a theory about college students and Papal letters that is fast turning into fact. During several years of teaching classes on the encyclicals he has found students bogged down and discouraged by the page after page of fine print and heavy ideas running together in the standard editions of the encyclicals. He is certain this is one of the chief reasons graduates know little of the vital doctrine in the letters.

Some time ago he set about fitting the most significant encyclicals into a lucid outline form which makes the letters easy to study and much more usable for reference.

When publishers turned away Dr. Brown and his streamlined editions, he sold the idea to his brothers and they joined him in founding their own publishing house, The Outline Press, Inc., with offices at 2308 W. Van Buren, in Chicago.

Over 5,000 copies of the first of the series, On Reconstruction of the Social Order, have been sold in recent months. Educators, clergymen, and labor leaders have received the new edition with great enthusiasm. Wide distribution of the 84-page booklet among non-Catholics has been achieved through a write-up of the project which appeared in a recent edition of Newsweek.

Newsweek told the story thus: "Many Catholics have found the encyclicals hard going, particularly since they have been published in this country without indexes to guide the reader to a particular phrase. This has long bothered Dr. Brown who feels there is something in them 'for the man on the street and everybody else.' Without changing the official text, the economics professor wanted to break them down into simple, understanding sections with a master outline and a quick-reference index."

With the first of the series a success, Dr. Brown and his brothers are going on with plans to bring out "On Atheistic Communism."

Christian Marriage, and Condition of Labor, in the near future. The new edition is being widely used in colleges and Dr. Brown looks forward to the day graduates will be well versed in the Church's social teaching.

The young union steward looks forward to the day also.

More Than Just A Song Title

Continued from page 5

earth. I mean—just as we look at a circle and think to ourselves, "That's round; it's a line without end, beginning, or middle"—in the same way, although we may disagree with another person, although, in fact, we may be very angry, still we know by intuition that we mustn't kill that other person; we know that it's wrong to kill an innocent man; and we know that just as immediately and clearly as we know, when we see it, that a circle is round. It's a matter of plain intuition.

Evading The Law

But there are people who don't like the idea of submitting to any law—even the Natural Law. The fact is that all of us have a certain amount of pride and self-respect—so that because of that very human tendency to excuse ourselves and "pass the buck," some people have thought up very clever arguments to explain away the Law.

We can understand that, even though we can't excuse it. None of us particularly enjoys feeling guilty. In fact, it would be very nice if we could entirely do away with feelings of guilt. But we can't, any more than we can do away with disease, suffering, and death—much as we might like to.

It comes to this, then: all of us are subject to the Natural Law. When we keep that Law, we feel good, but when we break it, we feel more or less miserable.

From this we conclude that the Natural Law has been imposed on us by some force outside of us. And experience tells us that this force is very much interested in justice. As far as we could know from the Natural Law alone, there is no such thing as pardon or forgiveness for violations of that code. Either we measure up to that Law

or we don't. It's almost frightening.

But it's right here that religion steps in and tells us that that force is God, who is interested in us, who loves us, who pardons our offenses, and who helps us as much as He can without violating our dignity as free men, in the observance of that Natural Law.

(This was read as an address last Thursday morning at 10:15 EST on the Mutual Network program, "Faith In Our Time," produced by the National Council of Catholic Men.)

Father Conroy Talking

Continued from page 5

accident—then they don't care who knows it.

It is to be hoped that you, Young Catholic America, will not turn out that way. I like the cheery, "Hi Father!" that I get here and there and everywhere from Catholic kids and even from non-Catholics. It is a good sign. It is true that Catholics in this country have done a marvelous and heroic job of promoting the Faith. Yet, there are still far too many in high positions, either in business or politics, who are there and remain there simply because they have agreed that it "isn't wise" to let it be known too widely that they are Catholics. Well, the day for that kind of a Catholic is on the way out. You are soon to take your place in industrial, business and political life. Don't forget to step up anytime and say, "Hi Father!"

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Tradition In Connecticut

Waterbury Catholic
High Of Oakville
Cherishes Memories

BY EILEEN McHUGH

THE Catholic Church in Connecticut was still in its infancy when the Sisters of the Congregation of Notre Dame arrived at Waterbury in the summer of 1869. These religious first conducted a private academy which exerted a decisive influence in the development of Catholic education. In 1926, when it was decided to establish a central high school in

The Core

Catholic
Education

BY MARY RAKAUSKAS

"KNOWLEDGE is a form of life; it is a process of becoming, of becoming more alive." Thus St. Thomas Aquinas regards the process of learning the greatest and most important activity of man, a life process. He makes of it the means by which man frees himself from mere self-thought and unites with the highest form of reality. Wisdom, then, is the goal of life, because wisdom means the knowing, through knowledge, of what is greatest and best, God, the epitome of all knowledge: knowledge, the treasure of the wise man, builder of nations, sought by man for centuries, from the beginning of human existence.

The whole of life, finally, is lived as a preparation for life eternal. But how shall man instruct another in truth?—by education. As St. Thomas has said, "The teacher can instruct the pupil from knowledge of things which he already possesses to knowledge of things which he lacks, helping him to see the connection between truth and truth, or, helping him to recognize truth by making it more actual, more alive, more concrete."

Education has developed gradually from time of the Roman Magistrates to our present day teachers and professors; from instruction by word of mouth to our modern process of erudition. It has evolved as a unique institution, thoroughly established in every country, state, and city. Its importance has been heralded through the ages by great thinkers and philosophers. Aristotle, Socrates, our own American Fathers discerned its value, so that they expressly mentioned education in their works and freedom documents. If pagans and Christians alike have so realized its excellence, then how much more should we as Catholics realize the merit of Catholic education?

Catholic education may be viewed as the most profound origin of truth. For as in the highest forms of human knowledge, mind and heart are joined, so too in the highest form of education, we learn not only of things which we know and know not, but also their purpose for existing, their ultimate source.

Education is provided so that man may use the knowledge thus gained to better his life, his country and even the world. Through a systematic process of teaching he learns of democracy, of great nations and great men. But if he were to meditate awhile, he would perceive that knowledge of matter is not enough, something is lacking. What?

When God created man he endowed him with a spiritual and immortal soul. Study of matter and things satisfied the craving and yearning of our human bodies, but what of the spirit? It needs something else besides knowledge of matter. It instills in man a desire for certain truths that education cannot supply. Man also has a certain appetency for happiness, but how to gain it? Education helps man to achieve material happiness, but only through Catholic education will man learn

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Waterbury Student Editors



Pictured are the student editors at the Waterbury Catholic High School, Oakville, Conn., who prepared and edited the material for this page in the Youth Section of "Our Sunday Visitor." Left to right: Amelia Walsh, Mary Rakauskas, Josephine McNally, Eileen McHugh, Elaine Purdy.

Peace Or Chaos

Challenge To Catholic
Youth Of America

BY JOSEPHINE McNALLY

AS mankind turns to youth for its deliverance from a war-stained universe, the cry of hope re-echoes once again throughout the world. It is this challenge to youth, future citizens of the world, and their acceptance, which will resurrect the long-concealed peace on earth from its captive tomb.

It is our duty, all of us, to prepare the threshold of the future America; for as Henry Van Dyke wrote:

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In charting a new course for human freedoms everywhere, we in America must realize that the eyes of the world are upon us; and that the manner in which we meet our problems has tremendous and far-reaching influence. Every gain in human insight and social justice here is a world gain; any setback, a world loss. In this process, we cannot stand still—we move either in the direction of world chaos or world peace.

America's great moral tradition must be upheld if democracy and the human race are to have a future. In this land, brave men have built a nation. Here liberty was born; democracy made workable. Ever since the Pilgrim Fathers arose from their knees around Plymouth Rock, the American way of living has progressed under the influence of the principles of democracy, "the unalienable rights to life, liberty, and the pursuit of happiness." From the slumbering past, we must revive the spirit of the people who fought a bloody war, ill-armed, starving, barefoot, to secure their individual liberties, their rights.

As we stand in the shadow of our immortal Constitution, we evaluate a right spirit of freedom which sprang from the depths of the earth and from the hearts of courageous men. As we stand in the light of our imperishable flag, our hearts and minds and very souls must be elevated to the high ideals for which these monuments of human freedom stand. A thought for the men and women who have established the high ideals of America, a country which represents not only the letter of the Constitution but the spirit; not only the assertion of the rights of liberty but the eager willingness towards duty, an acceptance of sacrifice as part of life. It is our responsibility as citizens to keep enkindled the torch of equality, fraternity, and liberty, which was lit by the Founders of our nation.

Keeping in mind the fact that every privilege is accompanied by a duty, we will comprehend why we must accept the challenge of securing world peace. We all have duties to perform, the most sacred are those which we owe to God and our country. As representative of our two-fold duty toward God and country, we must aid in the guarantee to every man, regard-

Dedication

BY AMELIA WALSH

TO the great Saint Thomas Aquinas, patron saint of Catholic education, whose knowledge was wrought by consistent study and prayer, whose guidance and help we have invoked during our High School days, and whose life has inspired our confidence, we, the students of Waterbury Catholic High School gratefully dedicate this page.

less of race, nationality and creed, the right to govern himself, to be happy in his own way, and to work out his own salvation. We must make it our responsibility to further the democratic ideal that will make all nations one, all interests the same in their outlook on liberty, the pulse of the world.

Our duties—the ideals, which will make the posterity of America a great generation, morally equipped to lead a great nation on to great achievements—must be instilled in the home, the cradle of good citizenship. The next step in the ladder to successful citizenship and towards cultivation of these principles is education.

Education, America's largest public enterprise, is the greatest force in the development of any nation or people, because without integrity or intelligence, democracy degenerates. Throughout the nation—schools, colleges, and universities have been established to teach young America the American heritage, its worth, improvement, and preservation. It is the duty of Americans of this generation to be active as citizens of the United States by making use of this great gift, freedom of education.

By the unswerving courage of our forefathers, in spite of the prevailing handicaps that overshadowed them, the magnificent four freedoms were handed down to us. Our duties, as good citizens are illustrated in the preamble to the Constitution—"to help form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare for ourselves and our posterity."

Christian democracy and sanity center in love and brotherhood, in making room on this earth for all to live on it in human dignity and with self-esteem; in making room in our hearts for understanding;

love, and simple decency. It should be our sacred trust in our destiny to stand before the people of the world as an example of a selfish devotion to the ideals that have made us a great nation, Christian ideals of liberty, tolerance, unity, and respect.

With this in our hearts, I challenge you, Youth of America, citizens of the world, are you prepared to sit by and watch the struggle of the helpless people of America and the world sink into degradation with the hope of being banished from their hearts? No, should vibrate responsively and every one of us arises to accept the challenge of duty, and we pledge our oath of allegiance to a great ideal, to a great body of principles, to a great hope of the human race.

We cannot dedicate ourselves to America unless we become every respect and in every purpose of our will thorough Americans. With renewed inspiration and sustained courage, we should must begin to talk across to another and then we will look and build a greater, more peaceful and more Christ-like world.

High School
Seniors' Outlook

ELAINE PURDY

A HIGH School Senior looks at the world, and he sees before him the dangers of a new civilization. For at no other time in history have nations and ideas been so closely entangled. New discoveries and inventions, now more than ever, are changing completely the modes of living and the value of life. Because of these transitions into newer fields of thought, purpose, and vocation, man must adapt himself to meet these conditions.

How is it possible to promote the march of peace, knowledge, and justice in the world; how is it possible to improve, elevate, and enrich our generation if there is a lack of resolution and strength in our part? For, of what value is an inventor who apprehends the lure, a military genius who battles the enemy, a statesman who relates in his opinions?

But we of High School age are probably never be celebrated as leaders, statesmen, inventors, or venturers. Then why speak of courage? Because we too face a rise according to this essential ingredient. If the leaders and intellectuals need courage to command the forces of action, so each one of us requires courage to live his own life, to choose a special niche in the world, and most of all to abide by the tenets of his religion and his God.

"Courage," says Webster, "that quality of mind which enables men to encounter danger and difficulties with firmness."

The great big beautiful car drew up to the curb where the cute little girl was waiting for a bus, and a gentleman stuck his head out the window and said:

"Hello, I'm driving west."

"How wonderful," said the girl. "Bring me back an orange."

The Sisters of the Most Holy Trinity invite young ladies

between the ages of 16 and 30 years who wish to consecrate their lives to the teaching of Christ's little ones to write to Rev. Mother Provincial, 2438 Maple Rd., Cleveland, Ohio. Lack of funds no impediment.

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Young ladies who wish to join a life of prayer and apostolic work according to Benedictine ideals at home and abroad, may write for information to Mother Provincial of the Missionary Benedictine Sisters, Immaculate Convent, Norfolk, Nebr.

CARMELITE SISTERS

of the Divine Heart of Jesus welcome candidates who wish to consecrate themselves to the Divine Heart of Jesus for their own sanctification and the salvation of souls. Apply to Reverend Mother Provincial, Provincial Superior, 1214 Kavanaugh Place, Wauwatosa 13, Wis.

The Alexian Brothers

is the oldest nursing order of men. MODERN SAMARITANS, an illustrated booklet, sent upon request to any young man desiring to devote his life to the service of God as a Religious Hospital Brother. ALEXIAN BROTHERS POSTULATE, 122 James Blvd., Signal Mountain, Tenn.

Lay Brothers Of Holy Cross

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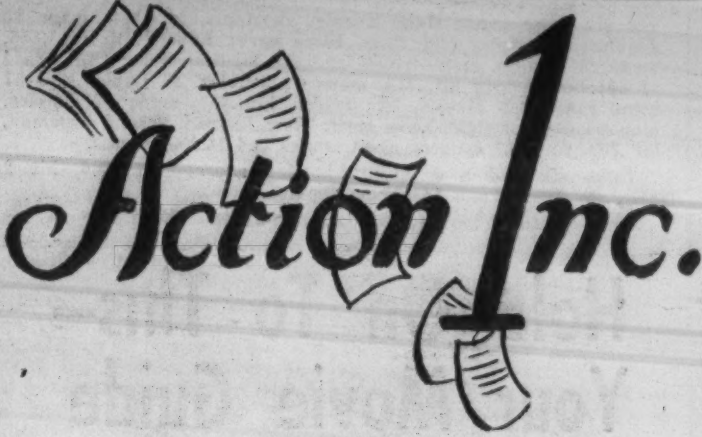
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Streamlined Encyclicals

BY JIM CUNNINGHAM

A YOUNG steward of the Telephone union in Chicago recently approached a co-worker and invited her to become a member.

"O, I couldn't join a union," said the girl. "I'm a Catholic college graduate. I don't need any union."

The steward promptly pulled a pamphlet from her purse

and showed the girl a few sentences written by Pius XI urging all working people to unite in unions. The girl thought about the Pope's words, which were new to her, and in a few days signed up.

This steward regularly runs into difficulty when trying to sell the union idea to graduates of Catholic colleges. She finds them totally indifferent to the idea of solidarity among working people, their training having left them with a spirit of individualism, a feeling of "I've got a right to get ahead, let my fellow workers take care of themselves."

More amazing is the existence of this indifference at a time when the Church gives definite and precise instruction about the responsibilities of both employers and employees. One need look no farther than the pronouncements of the modern Popes to find the pattern.

Says Pope Pius XI: The individualistic spirit leads to an economic life tragically had and cruel.

Says Leo XIII: Workers associations ought to be so constituted and so governed as to furnish the most suitable and most convenient means to attain the object proposed, which consists in this, that the individual members of the association secure, so far as is possible, an increase in the goods of body, of soul and of property.

This apathy of college men and women will not always exist if the work of Dr. Francis Brown, professor at the University of Notre Dame, is successful. Dr. Brown has a theory about college students and Papal letters that is fast turning into fact. During several years of teaching classes on the encyclicals he has found students bogged down and discouraged by the page after page of fine print and heavy ideas running together in the standard editions of the encyclicals. He is certain this is one of the chief reasons graduates know little of the vital doctrine in the letters.

Some time ago he set about fitting the most significant encyclicals into a lucid outline form which makes the letters easy to study and much more usable for reference.

When publishers turned away Dr. Brown and his streamlined editions, he sold the idea to his brothers and they joined him in founding their own publishing house, The Outline Press, Inc., with offices at 2308 W. Van Buren, in Chicago.

Over 5,000 copies of the first of the series, On Reconstruction of the Social Order, have been sold in recent months. Educators, clergymen, and labor leaders have received the new edition with great enthusiasm. Wide distribution of the 84-page booklet among non-Catholics has been achieved through a write-up of the project which appeared in a recent edition of Newsweek.

Newsweek told the story thus: "Many Catholics have found the encyclicals hard going, particularly since they have been published in this country without indexes to guide the reader to a particular phrase. This has long bothered Dr. Brown who feels there is something in them 'for the man on the street and everybody else.' Without changing the official text, the economics professor wanted to break them down into simple, understanding sections with a master outline and a quick-reference index."

With the first of the series a success, Dr. Brown and his brothers are going on with plans to bring out "On Atheistic Communism."

Christian Marriage, and Condition of Labor, in the near future. The new edition is being widely used in colleges and Dr. Brown looks forward to the day graduates will be well versed in the Church's social teaching.

The young union steward looks forward to the day also.

More Than Just A Song Title

Continued from page 5

earth. I mean—just as we look at a circle and think to ourselves, "That's round; it's a line without end, beginning, or middle"—in the same way, although we may disagree with another person, although, in fact, we may be very angry, still we know by intuition that we mustn't kill that other person; we know that it's wrong to kill an innocent man; and we know that just as immediately and clearly as we know, when we see it, that a circle is round. It's a matter of plain intuition.

Evading The Law

But there are people who don't like the idea of submitting to any law—even the Natural Law. The fact is that all of us have a certain amount of pride and self-respect—so that because of that very human tendency to excuse ourselves and "pass the buck," some people have thought up very clever arguments to explain away the Law.

We can understand that, even though we can't excuse it. None of us particularly enjoys feeling guilty. In fact, it would be very nice if we could entirely do away with feelings of guilt. But we can't, any more than we can do away with disease, suffering, and death—much as we might like to. It comes to this, then: all of us are subject to the Natural Law. When we keep that Law, we feel good, but when we break it, we feel more or less miserable.

From this we conclude that the Natural Law has been imposed on us by some force outside of us. And experience tells us that this force is very much interested in justice. As far as we could know from the Natural Law alone, there is no such thing as pardon or forgiveness for violations of that code. Either we measure up to that Law

or we don't. It's almost frightening.

But it's right here that religion steps in and tells us that that force is God, who is interested in us, who loves us, who pardons our offenses, and who helps us as much as He can without violating our dignity as free men, in the observance of that Natural Law.

(This was read as an address last Thursday morning at 10:15 EST on the Mutual Network program, "Faith In Our Time," produced by the National Council of Catholic Men).

Father Conroy Talking

Continued from page 5

accident—then they don't care who knows it.

It is to be hoped that you, Young Catholic America, will not turn out that way. I like the cheery, "Hi Father!" that I get here and there and everywhere from Catholic kids and even from non-Catholics. It is a good sign. It is true that Catholics in this country have done a marvelous and heroic job of promoting the Faith. Yet, there are still far too many in high positions, either in business or politics, who are there and remain there simply because they have agreed that it "isn't wise" to let it be known too widely that they are Catholics. Well, the day for that kind of a Catholic is on the way out. You are soon to take your place in industrial, business and political life. Don't forget to step up anytime and say, "Hi Father!"

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In charting a new course for human freedoms everywhere, we in America must realize that the eyes of the world are upon us; and that the manner in which we meet our problems has tremendous and far-reaching influence. Every gain in human insight and social justice here is a world gain; any setback, a world loss. In this process, we cannot stand still—we move either in the direction of world chaos or world peace.

America's great moral tradition must be upheld if democracy and the human race are to have a future. In this land, brave men have built a nation. Here liberty was born; democracy made workable. Ever since the Pilgrim Fathers arose from their knees around Plymouth Rock, the American way of living has progressed under the influence of the principles of democracy, "the unalienable rights to life, liberty, and the pursuit of happiness." From the slumbering past, we must revive the spirit of the people who fought a bloody war, ill-armed, starving, barefoot to secure their individual liberties and their rights.

As we stand in the shadow of our immortal Constitution, we evaluate a right spirit of freedom which sprang from the depths of the earth and from the hearts of courageous men. As we stand in the light of our imperishable flag, our hearts and minds and very souls must be elevated to the high ideals for which these monuments of human freedom stand. We thought for the men and women who have established the high ideals of America, a country which represents not only the letter of the Constitution but the spirit; not only the assertion of the rights of liberty but the eager willingness towards duty, an acceptance of sacrifice as part of life. It is our responsibility as citizens to keep unkindled the torch of equality, fraternity, and liberty, which will lit by the torch of freedom.

Keeping in mind the fact that every privilege is accompanied by a duty, we will comprehend why we must accept the challenge of securing world peace. We all have duties to perform, the most sacred are those which we owe to God and our country. As representatives of our two-fold duty toward God and country, we must aid in the guarantee to every man, woman

TO the great Saint Thomas Aquinas, patron saint of Catholic education, whose knowledge was wrought by consistent study and prayer, whose guidance and help we have invoked during our High School days, and whose life has inspired our confidence, we, the students of Waterbury Catholic High School gratefully dedicate this page.

less of race, nationality and creed the right to govern himself, to be happy in his own way, and to work out his own salvation. We must make it our responsibility to further the democratic ideal that will make all nations one, all interests the same in their outlook of liberty, the pulse of the world.

Our duties—the ideals, which will make the posterity of America a great generation, morally equipped to lead a great nation on to great achievements—must be instilled in the home, the cradle of good citizenship. The next step on the ladder to successful citizenship and towards cultivation of the principles is education.

Education, America's largest public enterprise, is the greatest force in the development of a nation or people, because without integrity or intelligence, democracy degenerates. Throughout the nation—schools, colleges, and universities have been established to teach young America the American heritage, its worth, improvement, and preservation. It is the duty of Americans of this generation to be active as citizens of the United States by making use of this great gift, freedom of education.

By the unswerving courage of our forefathers, in spite of the prevailing handicaps that overshadowed them, the magnificent four freedoms were handed down to us. Our duties, as good citizens are illustrated in the preamble to the Constitution—"to help form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare; to ourselves and our posterity."

Christian democracy and san-
center in love and brotherhood,
making room on this earth for
to live on it in human dignity
with self-esteem; in making ro-

High School Seniors' Outlook

A HIGH School Senior looks at the world, and he sees before him the dangers of a new civilization. For at no other time in history have nations and ideas been so closely entangled. New discoveries and inventions, now more than ever, are changing completely the modes of living and the habits of life. Because of these transformations into newer fields of thought, purpose, and vocation, man must adapt himself to meet these conditions.

How is it possible to promote the march of peace, knowledge, justice in the world; how is it possible to improve, elevate, and enrich our generation if there is a lack of resolution and strength in our part? For, of what value is an inventor who apprehends the future, a military genius who anticipates the enemy, a statesman who is late in his opinions?

But we of High School probably never be celebrators, statesmen, inventors, venturers. Then why speak of courage? Because we too rise according to this essential gradient. If the leaders and intellectuals need courage to command the forces in the respective fields of action, each one of us requires courage to live his own life, to choose fully and without restraint a special niche in the world, most of all to abide by the will of his religion and his God. "Courage," says Webster, "that quality of mind which enables men to encounter danger with facility and firmness."

What If They Were Your Children

Continued from page 1

sustain and which are called one of the most forward steps in the history of child welfare there. But this project may have to be curtailed this year for lack of funds.

In Germany five out of every eight children are undernourished. Thousands are dying of starvation or diseases brought on by hunger. Caritas Verband strives to maintain a supplementary feeding program to increase the number of calories the children receive each day but their need for food, medicine and clothing for the little ones is desperate.

In Austria over 90,000 undernourished children in the American Zone look to Catholic relief agencies for food. Last year U. S. military authorities asked for 250 tons of supplementary foods for these children. They are in need of even more this year.

In the Philippines the long period of malnutrition and starvation have made everyone, particularly the children, prey to malaria and

other diseases. Milk and milk products, medicines and children's clothing were shipped there in the past at the rate of 2½ tons a day but the need continues. Some 564,192 children look to America for food, clothing and for school materials.

There are many other areas where the inroads of war were great—Hungary, Czechoslovakia, Roumania, China, India—and many more thousands of haggard, thin-bodied little children in these lands who turn their suffering gaze towards us. How can we look away from them and refuse these innocent victims of man's greed and hatred, the comfort and aid that will bring them a little share of the health and joy that is the legacy of childhood?

What You Can Do To Help

War Relief Services, National Welfare Conference, has been working out special relief programs for children ever since its organization in 1940. You have heard of its spectacular record in foreign aid, no doubt. Since 1943 it had shipped overseas a total of 206,670,000 pounds of foodstuffs, clothing and medicines, valued at \$122,160,000. It has distributed these gifts in 62 different wartorn

countries to all suffering victims of war, regardless of race, creed or color. Wherever it goes, it works hand-in-hand with charitable agencies already established—like the Sisters of Charity of St. Vincent de Paul that I mentioned previously, or Caritas. It hurries life-building foods and warm clothing and vital medicines directly to the neediest as fast as it can send supplies by boat or plane. Since the war's end, it has continued its worldwide program at a greater pace than ever before.

War Relief Services is going to maintain its network of charity abroad during 1948 but it needs support to carry on. On March 7th, the 25,000,000 Catholics are being asked to contribute to a nationwide appeal for funds.

War Relief Services does many things besides succoring the aged, sick, destitute and little children but I could hardly do justice to its tremendous scope in the brief time I have at hand. It has been one of the charitable organizations to do most for Europe's thousands of Displaced Persons and refugees. Prisoners of war, students and religious orders have benefited by the searching light of its generous charity.

But to bring home to you all the tremendous need for the continued operation of War Relief Services, I have deliberately emphasized the tragic picture made by the millions of little children still helpless and hungry and deprived of the simplest of joys by the cruel wake of war. These poor, unfortunate babes, whose only clothes are tattered, greasy rags and whose only shelter is often a hovel we wouldn't offer to animals—these are the men and women of tomorrow, the leaders of tomorrow's world.

Your children, safe and warm and happy, busy with their school entertainments and laden with gifts and toys, are growing up into that world of tomorrow, too. That others overseas may once again smile and laugh and play, the Bishops of the United States are asking every Catholic in the United States to contribute as much as possible to the 1948 appeal for the Bishops' Fund for Victims of War. And on this Sunday, March 7th in every Catholic Church throughout our land this response will be answered fully and generously.

Why Not Be A Saint?

Continued from page 5

him. His decision was made, his course was set as he left that garden. He was to become a towering hero in the vanguard of the Lord and make Africa fragrant with the sweet odor of his virtue. What a new complexion courage puts on every situation in life!

St. Francis Xavier

Consider the role that courage played in the life of St. Francis Xavier. Born of a noble family and accustomed to the comforts of the wealthy, Francis answered the plea for missionaries to the Orient. Sailing from Lisbon in April, 1539, Francis did not reach India till May of the next year, after a ghastly voyage. The emigrants on the boat were the very scum of Portugal. For these rude, profane, and panic-stricken people Francis, though sick himself, sacrificed all—his food, his clothing, his cabin.

With indefatigable zeal he labored among the natives of Goa, India, sharing their meager food and primitive conditions of living. He brought the tidings of Christ's Gospel to laborers at the Paravar pearl fisheries and exemplified those teachings in his own life. From 1542 to 1544, Francis made the six-hundred-mile journey to Cape Comorin and back thirteen times. He moved in a world of dysentery, malaria, elephantiasis, enduring every hardship with a smile. So effective were his labors that some thirty-thousand converts were won for Christ by 1545. Thence he carried the banner of Christ to Ceylon, to sen-suous Malacca, to the Papuan natives, to the head-hunters of Borneo, to the cannibals of Ceram, and to the superstitious pagans in the Moluccas.

The Greatest Happiness

Worn out by his long traveling, thrice shipwrecked, attacked by Mohammedans, forced to hide in the bush, he often starved. Did

he complain or whimper about his hard lot, his torturing isolation from the cultured companions of his European homeland?

"Never," he wrote, "have I been happier elsewhere, nor more continuously."

The intimate companionship of Christ transmuted all these sufferings into joy and kindled a courage that quailed before no odds. "Who is he that can hurt you," he was accustomed to ask, in the words of St. Peter, "if you be zealous of good?" Here is the transparent source of that flaming courage which wrote the name of Christ high in the skies of the Orient and deeper still in the hearts of its children.

Francis was not yet ready however to rest upon his oars. There were the islands of Japan which still remained to be brought under the sweet yoke of Christ. With meticulous care he prepared for that conquest. He studied the language and translated St. Matthew's Gospel into the Japanese and learned it by heart. Then like a modern Godfrey de Bouillon advancing to attack a Saracen stronghold, Francis marched on single-handed for the conquest of the land of the Rising Sun. So deeply did he plant the faith of Christ in the hearts of the Nipponese that neither the attrition of four centuries of circumambient paganism nor the persecution of Shinto emperors has been able to eradicate that ancient Christian colony.

Folks who learn to do most anything are the ones who were willing to do most anything to learn. —Davenport Times.



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Street or R. R. _____
City _____ Zone _____ State _____
Age _____ Occupation _____ Married or single _____
Number of dependent children (boys) _____ (girls) _____
My parish is _____

DEPARTMENT A

IT HAPPENS IN

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BAYER ASPIRIN

SPORTSCASTING

By Jim Costin

THE recent sudden death of Herb Pennock, business manager of the Philadelphia National League baseball club, recalled to many the remarkable pitching feat he turned in as a member of the New York Yankees in the world series of 1927. Pennock pitched in the major leagues for 22 years, with the Philadelphia Athletics, Boston Red Sox and Yankees and retired with the reputation of having been one of the greatest left handers of all time.

Herb Pennock . . .

But no one, before or since, has equaled the mark he made in the third game of the 1927 world series, when he retired the first 22 Pittsburgh Pirates to face him in Yankee stadium. Bill Bevens of the Yankees came close to hurling a no hitter in last fall's world series against Brooklyn until Cookie Lavagetto reached him for a game winning double with two out in the ninth, but Bevens had walked 10 men before that.

Others have pitched one and two hit games in world series competition, but no one ever had gone into the eighth inning without allowing an enemy batsman to reach first base. Pennock turned that trick on Oct. 7, 1927, against the Pirates, already beaten twice by the Yankees and who were destined to lose the series in four straight games the next afternoon.

As a gloomy and somewhat downhearted Pittsburgh rooster, Pennock appeared to me to be on his way to a perfect game. His curve was breaking sharply, his control was perfect, and his support was flawless. When he opened the eighth inning by retiring the first Pittsburgh hitter—Glen Wright, I believe—you found yourself more or less pulling for Herb to come through with a perfect game, even though you were a Pittsburgh fan. Your team was trailing by about 8-0 at the time, there was no chance for you to win, and so you might as well lose to a pitcher's perfect game and see baseball history made, in the bargain. But Pennock wasn't destined to achieve perfection on that more or less rainy afternoon in Yankee stadium.

Pie Traynor, greatest all-around third baseman of all time, if you ask me—which no one did—was the next Pirate hitter. He connected solidly with one of Pennock's fast balls and drove a clean line single into center field. No fluke about the hit. Clyde Barnhart was the next Pittsburgh hitter and he smashed a double into left center to score Traynor with the only Pittsburgh run of the afternoon. Pennock ended that uprising right then and there, but in the ninth inning he yielded a single to Lloyd Waner, which gave him a three hitter. As mentioned before, the three hitter is no record, but no one, before or since Pennock's time, ever has retired the first 22 men to face him in a world series game.

Later on, Pennock said that world series game did not provide him with his greatest thrill in baseball. He said that came on July 4, 1925, when he beat Lefty Grove and the Philadelphia Athletics, 1-0, in 15 innings. Only 47 men faced him, he didn't issue a single pass and only one man, Al Simmons, even worked him as far as 3 and 2.

Pennock, a highly intelligent fellow and interesting conversationalist, always liked to tell about the first time he appeared as a pitcher in a major league game. It was in 1912 when he signed a contract with the Athletics after the season had opened. He reported right away and, to his great surprise, Manager Connie Mack put him in the box as a relief pitcher in the fifth inning. The Athletics, then champions of all they surveyed, were playing the Chicago White Sox, and Pennock proved right off that he belonged in such exalted company by limiting the Sox to just one hit in the five innings in which he pitched.

Eddie Collins was then second baseman and captain of the Athletics and Pennock on that day first met him. They became close friends and neighbors on the outskirts of Philadelphia, and more than 30 years later Collins' son married Pennock's daughter.

John Miljus . . .

The fourth and final game of that 1927 world series, the day after Pennock had turned in his pitching masterpiece, was also a record breaker, but in futility and heartbreak. That was the game which was decided by a wild pitch in the last half of the ninth inning; an inning unforgettable to all who saw it.

The Yankees were leading by 3-1 going into the eighth inning when the Pirates suddenly rallied for two runs to tie the score. Long John Miljus, then a young Pittsburgh pitcher who, incidentally, was also a native Pittsburgher, had gone into the box for Pittsburgh in the sixth inning and had held the famed Yankees' "Murderers' Row" at bay from then on. If the Pirates could just get another run for him, it appeared certain that Miljus would turn in the remarkable performance of beating the Yankees by holding them completely at bay as his mates came from behind. But it wasn't to be that way for Johnny.

The two teams went into the last of the ninth deadlocked at 3-3. Earl Combs, then the hard-hitting Yankee centerfielder, opened the ninth by drawing a walk, and Koenig, I believe it was, followed with a single. Probably unnerved a little by this sudden turn of events, and by the further fact that the next hitter was none other than Babe Ruth himself, Miljus also walked the Babe, this time intentionally. This, of course, filled the bases with no one out—with Lou Gehrig, Bob Meusel and Tony Lazzeri coming up.

At this point, Miljus settled down to turn in one of the greatest bits of clutch pitching ever seen, in or out of a world series. He put everything he had into every pitch and succeeded in fanning Gehrig, who swung and missed the third strike after the second one had been called on him. Miljus' feat in getting rid of Gehrig was all the more remarkable in view of the fact that Miljus was a right hander and Gehrig, a left handed hitter, took a particular liking to right handers' stuff.

Bob Meusel, another terrific hitter in "Murderers' Row," was the next hitter, and he, too, went down swinging. By now, even the rabidly partisan Yankee rooters were pulling for the young Pirate pitcher to get out of this tremendous jam by fanning the next hitter, Tony Lazzeri.

Tony fouled off the first pitch, then let the second one go by for a ball, although the Pirates stormed that it should have been called a strike. Then came the heartbreaker. Miljus put everything he had into the next pitch, and the ball broke so sharply that it fooled both Lazzeri and Catcher Johnny Gooch, rolled back to the stands and Combs trotted in with the run that won the game and series. It was a tragic anti-climax to the great pinch pitching of Miljus. I don't know whether that game had anything to do with it or not, but the Pirates haven't been in a world series since. Inasmuch as they had one of their worst seasons in history last year, it doesn't look as though they're going to get into any more world series for some time to come, despite the presence of the Bing Crosby bankroll to help out.

Remember? . . .

Mention of the Yankees' "Murders' Row" of those golden days of baseball brings up this question: How many of you are old enough to recall what players made up that great slugging combination which was so aptly named by the sports writers?

Although as a Pittsburgh sports writer I had seen more than enough of them, I wasn't just sure who they were, so I looked it up. Here they are, and their slugging records for that season:

Earl Combs, center field, hit .356, made 36 doubles, 23 triples

and six home runs; Mark Koenig, shortstop, hit .285, made 20 doubles, 11 triples and three home runs; Babe Ruth hit .356, made 29 doubles, eight triples and the all-time home run record of 60; Lou Gehrig hit .373, made 52 doubles, 18 triples and 47 home runs; Bob Meusel, left fielder, hit .337, made 47 doubles, nine triples and eight home runs; Tony Lazzeri, second baseman, hit .309, made 29 doubles, eight triples and 18 home runs.

Those six had a composite batting average of .336, hit 213 doubles, 77 triples and 142 home runs!

They certainly were rightly named, weren't they? *

Hold On To This—Your Movie Guide

Because of space limitations, we are not able to publish the complete list of movie ratings every week. So file this one, and keep it up to date by adding the new classifications of pictures, published weekly.

Following is a list of motion pictures reviewed and classified by the National Council of the Legion of Decency through its New York headquarters.

CLASS A—Section I—Unobjectionable For General Patronage

Albuquerque	Good News	Rocky
Angels Alley	Great Expectations	Rose of Santa Rosa
Bandits of Dark Canyon	Green Dolphin Street	St. Francis of Assisi
Bill and Co.	Gun Talk	Schoolgirl Diary
Black Hills	Hawk of Powder River, The	Shadow Valley
Blondie's Anniversary	Her Husband's Affairs	Six Gun Law
Blondie's Big Moment	If You Knew Susie	Slippy McGee
Bowery Ruckaroo	Jiggs and Maggie in Society	Smart Politics
Boy Who Stopped Niagara	Joe Palooka in Fighting Mad	Smoky River Serenade
The Buckaroo from Powder River	King of the Bandits	Song of the Drifter
Bush Christmas	Last Round-Up, The	Spirit of West Point
Challenge, The	Little Ballerina, The	Stage to Mesa
Check Your Guns	Louisiana	St. Therese of Lisieux
Cheyenne Takes Over	Murderers, The	Swordsmen, The
Chinese Ring, The	My Girl Tisa	Tale of the Navajos
Code of the West	My Wild Irish Rose	Tammy Tipt, The
Curley	Night Song	Tender Years, The
Dangerous Years	On the Old Spanish Trail	Tenth Avenue Angel
Driftwood	Phantom Valley	Thunder in the Valley
Enchanted Valley	Pirates of Monterey	T-Men
Exile, The	Prairie Express	Under Colorado Skies
Exposed	Prince of Thieves, The	Western Heritage
Fighting Vigilantes	Red Stallion	Westward Trail
Flamingo	Relentless	Wild Frontier
Fugitive, The	Return of Rin Tin Tin, The	Wild Horse Mesa
Fun and Fancy Free	Return of the Whistler, The	Wistful Widow of Wagon Gap, The
Gay Ranchero, The	Ridin' Down the Trail	Wreck of the Hesperus, The
Goodbye Mr. Chips	Road to Rio	You Were Meant for Me
	Robin Hood of Monterey	

CLASS A—Section II—Unobjectionable For Adults

Adventures of Casanova	Hat Box Mystery, The	Open Secret
Alias a Gentleman	Heading for Heaven	Out of the Past
Beauty and the Beast	Heaven Only Knows	Paradine Case, The
Beware of Pity	Henry the Fifth	Pearl, The
B. F.'s Daughter	High Wall, The	Pretender, The
Big Fix, The	Holiday Camp	Railroaded
Big Town After Dark	Identified, The	Ride the Pink Horse
Bishop's Wife, The	Ideal Husband, An	Roses Are Red
Black Bart	I Love Trouble	Saigon
Black Narcissus	Intrigue	Secret Beyond the Door
Blonde Savage	I Walk Alone	Senator Was Indiscreet, The
Body and Soul	Joe Palooka in the Knock-out	Sleep My Love
Caged Fury	Killer McCoy	Smugglers, The
Captain Boycott	Kiss of Death	So Well Remembered
Captain from Castile	Let's Live Again	Stark Bites Man
Caravan	Life With Father	Summer Holiday
Cass Timberlane	Lone Wolf in London	Take My Life
Dark Delusion	Lost Moment, The	That Hagen Girl
Dear Murderer	Love from a Stranger	This Time for Keeps
Devil Ship	Mad Wednesday	To the Ends of the Earth
Dick Tracy Meets Gruesome	Magie Town	Treasure of Sierra Madre, The
Life, A	Main Street Kid	Tycoon
Fabulous Joe	Man About Town	Unconquered
Fabulous Texan, The	Mary Lou	Unsuspected, The
Foxes of Harrow, The	Meet Me At Dawn	Voice of the Turtle, The
Gas House Kids in Hollywood	Mourning Becomes Electra	When a Girl's Beautiful
Green for Danger	Murder in Reverses	Where There's Life
Gunfighters	Naked City, The	Whispering City
Half Past Midnight	News Hounds	Woman's Vengeance, A
	Ninotchka	Woman from Tangier
		Years Between, The

CLASS B—Objectionable In Part

Always Together	Glass Alibi, The	Postman Always Rings Twice, The
Arch of Triumph	Golden Earrings	Queen of Burlesque
Beltman, The	Kind of Man	Queen's Necklaces, The
Best Years of Our Lives, The	Homestead	Repeat Performances
Blue Skies	Humoresque	Searching Wind, The
Born to Kill	If Winter Comes	Scarlet Street
Bride Wore Boots, The	Invisible Wall, The	Scandal in Paris, A
Bury Me With Me	It Had to Be You	Shadow of a Woman
Call Northside 777	Jassy	She Wrote the Book
Campus Honey-moon	Jungle Flight	Shoe Shine
Carmen	Keeper of The Bees	Sign of the Ram
Carnival in Costa Rica	King of the Jester	Singapore
Chevyenne	Land of the Lawless	Stairway for a Star
Colonel Chabert	Life Begins Anew	Star Without Light
Cross My Heart	Lighthouse	Stepchild
Cry Wolf	Little Miss Broadway	Story of Tosca, The
Daisy Kenyon	Linda, Be Good	Strange Love of Martha Ivers
Desirable Lady	Living in a Big Way	Suspense
Devil's Envoy, The	Lost Honey-moon	Temptation
Down to Earth	Lover Come Back	They Were Sisters
Duel in the Sun	Magnificent Rogue	They Won't Believe Me
Escape Me Never	Man I Love, The	Three Strangers
Face of Marble	Man's Hope	Three Darling Daughters
Fall Guy	Miracle Can Happen, A	Thrill of Brazil
Farewell, My Beautiful	Miracle on 34th Street	Time Out of Mind
Naples	Monsieur Verdoux	Traffic in Crime
Fear in the Night	Murderer Lives at Number 21, The	Trouble with Women
Flying Serpent, The	Never Say Goodbye	Two Anonymous Letters
Forever Amber	Night in Paradise, A	Undercover Woman
Flame, The	Nightmare Alley	Unfaithful, The
Frieda	Nora Prentiss	Upturned Glass, The
Fun on a Weekend	Notorious Gentleman	Verdict, The
Gangster, The	Odd Man Out	Well-Digger's Daughter, The
Gentleman Misbehaves, The	One More Tomorrow	Wicked Lady, The
Ghost and Mrs. Muir, The	Open City	Wild Harvest
Gilda	Out of the Blue	Woman on the Beach
Glamour Girl	Portrait of a Woman	
	Private Affairs of Bel Ami	
	Panic	
	Private Affairs of Bel Ami	

CLASS C—Condemned

Adolescence	Furia	Outlaw, The
Ap. Que Niempos Senor Don	Gambling with Souls	Pepe Le Moko
Simon	Girl from Maxim's	Puritan, The
Carnival in Flanders	High School Girl	Race Suicide
City of Sin	Hotel du Nord	Reefer Madness
Club de Femmes	Human Beast	Roi, Le
Confessions of a Vice Baron	Indiscretions	Sinful Daughters
Damaged Goods	It's All in the Mind	Smashing the Vice Racket
Damaged Lives	Lash of the Penitentes	Souls in Pawn
Daybreak	Lie of Nina Petrovna, The	Stolen Paradise
Dust to Dust	Lucresia Borgia	Tentation
Ecstasy	Mad Youth	Time in the Sun
Elvira	Merry Wives	Volpone
Fighting the White Slave	Nine Bachelors	Wages of Sin
Traffic	No Greater Sin	Whirlpool
Fools of Desire		With a Smile

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'Family Digest' Editor To Receive Family Catholic Action Award

Six Others To Be Honored By N.C.W.C. Bureau

BY THE REV. EDGAR SCHMIEDELER, O. S. B.
Executive Secretary, Family Life Bureau, N. C. W. C.

THE Family Catholic Action Award, given annually by the
Family Life Bureau of the National Catholic Welfare Con-
ference, will this year be presented to seven individuals who
have particularly distinguished themselves in helping to de-
velop a Catholic literature on marriage and the family.

Presentation of the awards will be made March 8, in con-
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cause by sending cancelled stamps and
donations to the Claretian Missions
Philatelic Guild. Brother James will be
grateful for your help!

Recipients of the awards will
be: Mr. Francis Fink, Huntington,
Indiana, editor of The Family
Digest; Mrs. John Jay Daly, Wash-
ington, D. C.; Mrs. John S. Reilly,
New York City; Sister Rosa, Ph. D.,
St. Joseph's College, West
Hartford, Conn.; Sister Mary,
I.H.M., Ph. D., Marygrove College,
Detroit, Mich.; Mrs. Franz Mueller,
St. Paul, Minn., and Mrs. R. T.
Healy, Los Angeles, Calif.

The presentation of the awards
will be made by the Most Reverend
Peter W. Bartholome, D.D.,
Coadjutor Bishop of St. Cloud and
Episcopal Moderator of the Family
Life Bureau, National Catholic
Welfare Conference.

Mr. Fink, editor of the popular
Family Digest, is also managing
editor of Our Sunday Visitor,
which boasts the widest circula-
tion of any Catholic paper in the
world, and business manager of
the clergy magazine, The Priest.
He married the former Helen
Hartman in 1931. They are the
parents of six living children. He
studied journalism at Notre Dame
University.

Mrs. Daly, mother of six living
children conducts the weekly NC
Feature, At Our House. She has
contributed articles to such mag-
azines as The American Home, the
Catholic Family Monthly (now
The Family Digest), Baby Talk
and The Woman. She studied at
Trinity College, Washington, and
at George Washington University.
Born Mary Louise Tinley, she
married John Jay Daly, a Wash-
ington newspaperman in 1926.
The Tinleys lost their third child,
Tommy, in a playground accident
at the age of four.

Mrs. John S. Reilly, a gold star
mother also has six children living.
A seventh child, the oldest
son, was killed in the European
invasion of World War II. She
is author of a book on child train-
ing, entitled Common Sense for
Mothers, and has contributed to
a number of magazines, among
them are The Catholic Family
Monthly, The Family Digest, and
The Catholic Digest.

Sister Rosa has spent many
years teaching and writing in the
field of Child Psychology. She
holds a doctorate in psychology
from the Catholic University of
America. She is co-author of the
volume Parent and Child, and has
written in several Catholic mag-
azines and lectured extensively in
the field of child care and training.

Sister Mary, I.H.M., of Mary-
grove College, also holds a doctor-
ate in psychology from the Catholic
University, at Washington. She
has long been known for her ex-
cellent studies in the field of the
moral development of the pre-
school child. For some years she
wrote the NC Feature God and
Your Child. She has contributed
articles to The Catholic Family
Monthly and The Family Digest.
With the printer at this time is a
manual prepared by her to be
used for training courses in parent
education.

Mrs. Franz Mueller, mother of
four, is perhaps best known to
readers of Catholic family litera-
ture for the liturgical features
of her writings. She has written
extensively for the National Litur-
gical periodical, Orate Fratre, and
has made occasional contributions
to The Catholic Family Monthly,
The Living Parish, The Bulletin
of the National Catholic Women's
Union and St. Joseph's Magazine.
Popular brochures from her pen
are Family Life in Christ, Our
Children's Year of Grace, and
Receive This White Garment.

Mother of nine children, Mrs. R.
T. Healy has managed to find time
to contribute over the past decade
to no less than 35 different pub-
lications. Among these are The
Ave Maria, The Family Digest,
The Grail, and Mother's Home
Life. She is presently writing a
weekly column for The Tidings,
the news organ of the Los Angeles
Archdiocese. She is author of a
number of parent education leaf-
lets published by the Confrater-
nity of Christian Doctrine.

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Family Life

Catholic Woman's Interests

By Mary E. McGill

Letters Books

St. Thomas Aquinas Comes To You In His Last Writings

TODAY—March 7th—is the Feast of Thomas Aquinas, otherwise known as the Angelic Doctor—the patron of Catholic education throughout the Church Universal—and the Angel of the Schools. He himself studied under St. Albert the Great, and was destined to become more renowned than his famous master. Thomas was a lucid oral teacher. He lectured at the University of Paris, under the glow of St. Albert's approval and the acclaim of the students who came to hear his profound thoughts, clearly stated.

But St. Thomas Aquinas and St. Albert the Great, each members of the Order of St. Dominic, covered a vast field in their spiritual and intellectual lives. It takes a learned scholar and the mind of a saint to properly evaluate either and to write a fitting story of their lives. What I am concerned with in this writing is a brief re-

minder of St. Thomas and then a citation which will lead you to interested perusal of his last writings now made available through a recent translation from the Latin by Reverend Cyril Vollert, S.J., Professor of Theology at St. Mary's College, St. Mary's, Kansas.

It is close to 700 years now since St. Thomas Aquinas died near the city of Toulouse. He was journeying to Lyons to attend the Council there in 1274, when death thwarted his plan. Not that he minded! With words of adoration he gave up his soul to God. As with his broken journey so with his writings . . . These too were unfinished. And of this fact I am strongly reminded when I invite your attention to his "Compendium of Theology," \$4.00 which B. Herder Book Company, St. Louis 2, Missouri, is now offering to priests and layman, to scholar, to philosopher, to student, and to plain people, like you (most of our readers) and your writer.

Compendium means a summary, an abridgment, or a weighing together. In this instance, "Compendium of Theology" may be considered the epitome of St. Thomas Aquinas's thoughts in writing. It was his last writing!

St. Thomas said: "Knowledge of the truth necessary for man's salvation is comprised within a few brief articles of life." He also said in Chapter I of the Compendium, addressing Reginald, his friend and companion, to whom the work is dedicated, ". . . receive from my hands this compendium treatise on Christian teaching to keep continually before your eyes. My whole endeavor in the present work is taken up with these three virtues. I shall treat first of faith, then of hope, and lastly of charity. This is the Apostle's arrangement which, for that matter, right reason imposes. Love cannot be properly ordered unless the proper goal of our hope is established; nor can there be any hope if knowledge of the truth is lacking. Therefore the first thing necessary is faith, by which you may come to a knowledge of the truth. Secondly, hope is necessary, that your intention may be fixed on the right end. Thirdly, love is necessary, that your affections may be perfectly put in order."

There are 343 pages of this magnificent book, heaven-inspired. How many more there would have been if St. Thomas had lived to complete his work, only God knows. Naturally, I am not going to give you an outline of it. I couldn't, if I would. I wouldn't, if I could. It is a work for study and covers teachings that are to be assimilated and to be lived by. Father Vollert, the translator, makes the reading easy by entering boldly sub-titles, and each discussion is so brief it could be taken as a day's lesson, to be read, meditated on, and absorbed. B. Herder Book Company should be complimented for the excellent format of this work and its altogether attractive composition.

St. Thomas, true teacher and greatest of theologians, in the last of his writings (unfinished) leaves the reader with the encouraging words ". . . that attainment of the kingdom is possible." Who should know, of mortals, better than he who now enjoys glory in Christ's kingdom, that this is true. But if we are to love God, we must know Him. We should study truth prayerfully. It is not too much to expect fairly educated Catholics to study theology and to read the Scripture. Hence, though primarily for theologians and for students of theology, I suggest the "Compendium of Theology" by St.

Thomas Aquinas is a most desirable work for the educated laity. There are others, not so well equipped to take on the work, who will grow in knowledge and love of God through devout prayer!

Modern Exemplar Of Temperance: 'Matt Talbot'

THE Catholic world has been electrified by the true story of a man who died in Dublin in 1925. This man conquered alcoholism. His memory is today fresh in the minds of men who knew him in life. His conquest was witnessed by his fellow-workers by his family and by his friends. That Matt Talbot—he is the man!—whipped demon of rum cannot be refuted. The records are clear. The complete story of Matt's subjugation by strong drink in early youth, of the years when he lived through each work-day with his driving thirst drawing him to the tavern at the close of his daily job-routine, and of his awakening, when he determinedly gave up drink, may all be found in detail in "Matt Talbot, Alcoholic," written by Rev. Albert H. Dolan, Carmelite priest.

Matt Talbot's youth was blighted by intemperance, but he rose to full sobriety, he built his soul to a stature of holiness that reflected Christ's grace in him. His story is one that should be discussed in every family. The theme provides excellent family reading for Lent! It has the heart-moving incidents of a vivid novel, and the soul-touching relation of a naturally good man gone wrong and later reclaimed. Matt Talbot was the friend of the weak and gentle to every creature even in his intemperate days. But, oh, what a valiant soul he became after his conversion!

Alcohol Not For An Alcoholic How true are the following lines which I draw from Father Dolan's "Matt Talbot, Alcoholic," which lines are but one illustration of the many facts to be found in this book:

"Matt Talbot's life of prayer and penance may well be and has been an inspiration to all: priests, prelates, nuns and lay people. Although it is true we are not all called to be Matt Talbots, we can all become a little more like him in his devotion to the Mass, the Blessed Sacrament and our Blessed Mother. There is one class of people who are morally bound to imitate his total abstinence, namely, those who have been alcoholics. There is on record no case of an alcoholic who could tipple without eventually drinking to excess. The only cure for alcoholics is Matt Talbot's cure: total abstinence. And to achieve that goal, that alcohol is something for other people, not for an alcoholic."

Father John W. Keogh, President of the National Total Abstinence Society, who often sends me literature, has sent me the current February-March issue of The Catholic Advocate, which is the official organ of the Catholic Total Abstinence Union of America. In glancing through it last Sunday I encountered the following comment on Father Dolan's book, which is now in its 5th printing in 5 months. I quote: "Matt Talbot, Alcoholic, is the best book on the late Dublin alcoholic that has yet appeared. It incorporates all the good and true things of other writings on the man but it produces the subject somewhat like a sculptor produces out of stone a reproduction of the original that is as close to resembling the original person as imagination and ingenuity can portray it."

"One other good feature of the book that should make people want it is the plan presented within it for rehabilitation of alcoholics."

Lent is a season of self-denial. It is a time when even the temperate strive to become more temperate in all things. It is a period when Catholics frequently take the pledge for weeks in memory

of Christ's terrible thirst on the Cross. It is an important time for special meditations. One of the beneficial ponderings might concern the growing intemperance in the use of intoxicants by young and by the old, by women as well as men, and even by minors, both girls and boys. An aid to such meditation would be careful reading of Matt Talbot's life, whose end was victorious, for the reason he conquered his predominant passion.

Matt Talbot, Alcoholic—Paper binding, 50c; Cloth, \$1.00, may be ordered from Our Sunday Visitor, or from The Carmelite Press, 55 Demarest Ave., Englewood, N. J., or 6413 Dante Ave., Chicago, Ill.

Things to Read AND DISCUSS

Christ In Our Brethren, Vol. I—75c, Christ In Our Brethren, Vol. II—75c, by Rev. Raoul Plus, S.J., The Grail Press, St. Meinrad, Ind.

Night Prayers on Calvary—The Seven Last Words, 75c, by Rev. Wilfrid J. Diamond, Bruce Publishing Co., Milwaukee 1, Wis.

In offering meditations on Christ's Seven Last Words, Father Diamond, in his book just off Bruce's press, gives an introduction conducive to responsive use of his "Night Prayers on Calvary." He reminds that Christ died at a fitting time. In the springtime. And in His youth. He died in a fitting place. On the rock of Calvary, where criminals were beheaded. And Christ came to save sinners. He died in agony to give us an example of obedience; to give us an inducement not to sin; and to show the dignity of man . . . Christ would suffer to save him. He died on a cross, for a number of reasons. One, that it is the worst way to die; another, that He would be raised aloft to lead you from earth to heaven; that He could spread out His arms to embrace the whole world was another; and there were other even more precious reasons, chiefly, that He might shed every drop of His blood . . .

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Congress Would Admit DP's If Assured They Would Not Be Public Charge, Leaders Believe

Delegates Of Baltic Groups Meet In Nation's Capital To Press For Legislation Admitting Displaced Persons

Washington, Mar. 1—(NC)—Congress would pass legislation permitting the entry of displaced persons and refugees if it were assured by U. S. voluntary agencies that these persons will not become a public charge.

This is the opinion of representatives of various Baltic groups in the United States after meeting in the Nation's Capital, in the course of which they urged Senate leaders to put through legislation admitting European DP's and refugees, especially those of the Baltic nations: Lithuania, Latvia and Estonia.

Under the chairmanship of the Rev. Dr. Joseph B. Konscius, president of the United Lithuanian Relief Fund in America, the group called on Senators Robert A. Taft of Ohio; Alexander Wiley of Wisconsin, chairman of the Senate Judiciary committee; Chapman Revere of West Virginia, chairman of a Senate Judiciary subcommittee now preparing DP legislation; Pat McCarran of Nevada; and J. Howard McGrath, both members of the Judiciary committee, and Representative Joseph Martin, Speaker of the House.

The delegation later called on Ugo Carusi of the State Department who has been designated by President Truman to deal with the DP problem.

The legislators generally expressed a sympathetic and favorable attitude toward their request, Father Konscius related. He added, however, that they all were concerned about the problem of whether the displaced persons and refugees would be provided with jobs and the proper housing upon admission. The reaction of the legislators was that if voluntary agencies could furnish written guarantees that these people would be provided with homes and jobs, Congress would be only too glad to pass legislation admitting DP's, Father Konscius said.

The delegation pointed out that there are still close to one and a half million DP's in western Europe of whom about 200,000 are from the Baltic nations. There are about 100,000 Baltic DP's in the group of 800,000 now registered by the International Refugee Organization, it added. All of these people, belonging mainly to lands taken over by communists since the end of the war, are unwilling to be repatriated, Father Konscius asserted, relating that during a visit to Europe in 1946 he interviewed some 60,000 displaced persons and found none of them willing to return to their countries.

Questioned on the Stratton bill, which would admit 400,000 displaced persons within the next four years, Father Konscius said he considered it a "good idea." However, he added, he would like a stipulation in such a bill providing that DP's be admitted in proportion to their religion and national descent.

Asked what voluntary agencies are doing to guarantee homes and jobs for DP's, Father Konscius stated that in about three weeks a coordinating committee of Protestant, Catholic and Jewish groups would present to Congress preliminary results of a survey aimed at seeing how many jobs and dwellings can be provided.

The agencies conducting these surveys, he related, are: the National Catholic Resettlement Council; Church World Service, composed of 22 major Protestant and Orthodox groups, and United Service to New Americans, a union of Jewish Welfare organizations.

The Catholic Resettlement Council serves as an advisory body to the Bishops' Resettlement Committee. It was established by the N.C.W.C. Administrative Board under the chairmanship of Archbishop John T. McNicholas, O.P., of Cincinnati. It has already established directors in 87 sees in its efforts to find jobs and homes for DP's, Father Konscius revealed.

Others in the delegation, besides Father Konscius, were: Leonard Simutis, president of the Lithuanian American Council, President of the Lithuanian Roman Catholic Alliance of America, secretary of the Lithuanian American Roman Catholic Federation and Editor of the Lithuanian Daily Friend of Chicago; Dr. P. Grigaitis, executive secretary of the Lithuanian American Council and editor of Naujienos, Lithuanian daily in Chicago; the Rev. Francis M. Juras, presi-

dent of the Lithuanian Roman Catholic Priests' League of America, president of St. Joseph's Lithuanian Roman Catholic Association of Labor of America, president of the Darbininkas (The Catholic Worker), semi-weekly of Boston.

Also Capt. Nikolais Grinins of the Latvian Lutheran Church of New York; Walter Brunberg and Mrs. Clara Brunberg, Estonian Delegates for Relief; Constantine R. Jurgela, director of the Lithuanian American Information Center in New York; M. Vaidyla, Editor of Sandora in Chicago; Harry W. Lielnors of Latvian Relief, Inc., and Albin S. Trečiokas of United Lithuanian Relief of America and the American Lithuanian Mission.

K. C. Charities Fund Organized At South Bend

South Bend—Institution of a new fund to be known as "The Knights of Columbus Charities" was revealed to members of the South Bend Council No. 553 by Grand Knight Elmer J. Danch, following approval of the Council's executive committee.

The purpose of the fund will be to aid families of deceased members, contribute to needy among members of the South Bend Council, and in any other way possible to help those in sickness or distress. The establishment of this fund sets a precedent in Knights of Columbus circles, and also underline concretely the cardinal point of the Knights of Columbus program—charity. Establishment of this fund enables South Bend Council to take an enormous stride in active interpretation of by-laws of the order, and for the first time outlines a definite goal in mind.

The charities will supersede the present benevolent fund, and the present benevolent chairman, Albert Setty, will be chief investigator for the new charities. Temporary administrators appointed were William J. Lavelle, P.G.K., George Koch, P.G.K., Peter F. Nemeth.

Bishops Sheil, Mulloy, N.C.E.A. Speakers Mar. 9

Notre Dame, Ind.—His Excellency, Most Rev. Bernard J. Sheil, D.D., Auxiliary Bishop of Chicago, and Mr. John Cogley, editor of Today, are feature speakers on a panel discussion of "Secularism and Its Manifestations in the Catholic High School Today" at the Tenth Annual Meeting of Midwest Secondary School Department of the N.C.E.A. at the Palmer House, Chicago, March 9. Rev. William J. Plunkett, superintendent of Immaculate Conception High School, Elmhurst, Illinois, is chairman of the panel.

"Will Our Catholic Colleges Be Catholic?" is the topic of an address by His Excellency, Most Rev. William T. Mulloy, D.D., Bishop of Covington, Ky., at a luncheon session of both the Midwest Secondary School and the Midwest College and University departments of the N.C.E.A.

The afternoon session of the Midwest Secondary School Department is devoted to a discussion of ideals and conduct of youth.

Brother William Mang, C.S.C., provincial director of studies of the Brothers of Holy Cross, Notre Dame, is chairman of the Midwest Secondary School Department for 1947-48.

THE HOLY FATHER WAS PLEASED



At the Alpine Galleries in London, Archbishop William Godfrey, Apostolic Delegate to Great Britain, views a new-method, natural color photograph of His Holiness Pope Pius XII. It is the work of a leading non-Catholic photographer, David Waddington, (left) who plans to take the picture on a world tour. Archbishop Godfrey was instrumental in getting the Holy Father to pose for the picture. Pleased with the photo, His Holiness wrote a personal message to accompany it. (NC Photos).

Nationwide Organization Formed In Italy To Rally Catholics For Crucial Battle Of Ballot

BY REV. JOSEPH J. SULLIVAN

Rome, March 1—(NC)—(Radio) — "Italian Catholics regard the coming elections as a last-ditch stand, and to fight this battle the National Civic Committee—an organization far above in number, scope and purpose to Catholic Action—has been formed," Prof. Luigi Gedda, president of the new organization, said in an interview here.

He explained that Catholic Action is strictly a lay organization while the new Committee, in addition to Catholic Action and other groups, embraces all the clergy, Religious, both men and women, and the unorganized laity.

Reminding that last September and, in effect, often since the Holy Father has said that "now is the time for action," Professor Gedda stated that Italian Catholics really agree and are wholeheartedly engaging in the battle "for Christ, for the defense of Christianity and of western civilization."

The aim of the National Civic Committee, he declared, "is to inculcate the civil and moral obligation of voting and to overcome 'absentees and abstainers,' the large number of people who have not gone to the polls in recent elections."

Professor Gedda explained that those who neglected to use their right to vote have constituted at least 20 per cent of the total Italian electorate. He pointed out that in the recent municipal elections at Pescara, where the results were favorable to the communists, between 20 and 30 per cent of the people did not go to the polls.

"Vote" and "Vote Well" are the two slogans of the National Civic Committee. The appeal to "Vote Well," Professor Gedda said, has both a technical and ideological aim. "Technically," he said, "we surely must instruct many inexperienced voters how to cast their ballot. This is necessary in order to combat the vicious tricks of communists who in the past have taught voters how to mark their ballots in such a way as to make them void."

He affirmed that the National Civic Committee does not advocate any particular party but only "the faith, culture and traditions of Italy," and urges "do not vote for marxism" and "do not vote for the communist front."

Established last February 8, the National Civic Committee has already been organized in 200 of Italy's 300 dioceses and expects to complete its organization by the end of this month. A circular letter to local leaders states: "At this moment of Italy's life it appears to be particularly important to rally all forces of Christian inspiration and to create rapidly an organization which, without any other purpose or obligation and with-

Pleas For Aid Increase As Fund Drive Nears

Continued from Page 1A

starvation or diseases brought on by hunger; in Italy, health camps for 850,000 sick and ill-nourished children are being operated under the supervision of various Catholic charities. Thousands upon thousands of homeless victims of bombings, as well as inmates of children's institutions throughout all Italy look to America for support during the coming year; in Austria, more than 90,000 under-nourished children in the American Zone are dependent upon the Catholic relief agencies for food. In Hungary, more than 152 soup kitchens keep alive tens of thousands of men, women, and children. These kitchens are operated exclusively upon food supplied by War Relief Services—N.C.W.C."

A feature of the campaign, known as the "Children's Collection," finds some 3,000,000 students of parochial schools actively participating in the humanitarian work of their Bishops.

Responding to the appeal of His Holiness Pope Pius XII on Ash Wednesday, when he said, "The Holy Father, in the midst of all His work and worry for the great world-family of Christ, is proud of you," the children are abstaining from candy, movies, ice cream and making other sacrifices to make a needy child's life enjoyable.

A letter received from a public school teacher in the Middle West reads: "My 30 pupils, five of whom are Catholics, who contributed \$22 to War Relief Services last year, have pledged themselves to double that sum this year."

Another letter from Boston states: "After listening to the Holy Father our classroom pledged to save during Lent three times as much as we did last year for the starving children of Europe."

A touching letter also has been received from a Mother Superior on behalf of the children at a Catholic orphanage for boys in Illinois. Her letter reads: "As our little boys ranging from 4 to 14 years listened to the Holy Father's appeal for the starving children of Europe their eyes filled with tears. They have little to give but they asked that the little treats given them from time to time be suspended during the Lenten season and the money saved be donated to your campaign. They are also offering extra prayers daily."

These are but a few of the thousands of instances of self-sacrifice being practiced in the schoolrooms throughout the nation.

One of the most serious problems confronting the Bishops' Relief Committee and War Relief Services—N.C.W.C. is that of Displaced Persons. In Germany and Austria alone, there remain more than 800,000 DP's and some 200,000 who have not registered for fear of forced repatriation. These unfortunate people are unwilling to be repatriated fearing persecution on racial, religious or political grounds. They cannot be absorbed by the already overcrowded countries in which they are now barely eking out an existence and consequently they must be resettled in a new homeland offered by countries willing to assume a Christian responsibility for these involuntary exiles.

To this end, there was recently established the Bishops' Resettlement Committee under which the National Catholic Resettlement Council is functioning the chief purposes of which are: (1) To inform American Catholics of their responsibility to the displaced persons, now existing in the camps in Germany, Austria and Italy; (2) To determine how many American Catholics can supply homes, employment or sponsorship for displaced persons. Sponsorship means supplying the funds necessary to bring a displaced person to America.

it on to Father Peyton on behalf of the South Bend Council No. 553. Continuation of the Catholic priest's program which features the appearance of nationally prominent personages, including motion picture stars, is dependent upon donations. Father Peyton dedicated his life to the furtherance of family prayer, after recovering from a serious illness.

Bishop Hass On Health Committee

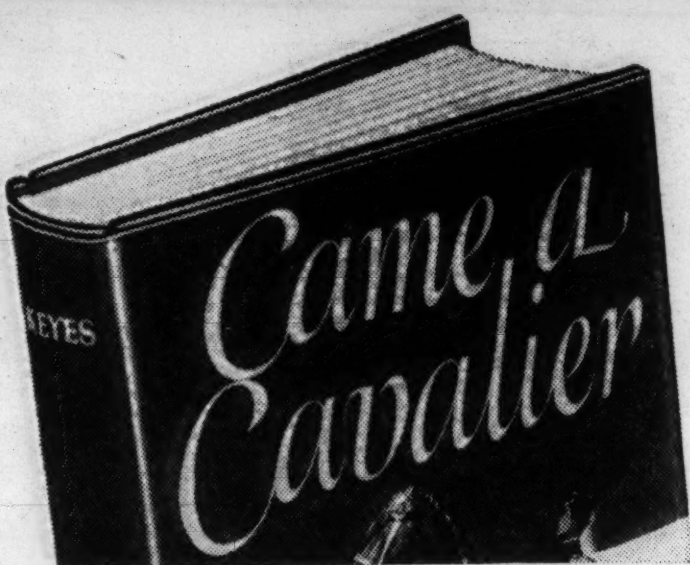
Washington, March 1—(NC)—Bishop Francis J. Haas of Grand Rapids has been appointed to the executive committee for the National Health Assembly, which will meet here May 1 to 4, it has been announced. The assembly, which consists of public and private organizations in the nation concerned with various phases of the country's health, will work with the Federal Security Administration in developing feasible national health goals for the next ten years.

South Bend K. C. Give \$500 To Fr. Peyton's Radio Work

South Bend—One of the first acts of the newly organized Knights of Columbus Charities was the outright donation of a \$500.00 check to Father Peyton's nationwide Family Theatre radio program.

This week General Chairman Frank J. Hiss presented Grand Knight Elmer J. Danch with a \$500.00 check, and he in turn sent

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MINEOLA, NEW YORK

Moose' Krause Aided Athletics In Philippines

Notre Dame, Ind.—Edward W. (Moose) Krause, Head Coach of Basketball and Assistant Director of Athletics at the University of Notre Dame, played a prominent part in the development of an athletic program in Catholic high schools in the Philippine Islands in 1945, it was revealed here this week by Rev. Frank J. McSorley, O.M.I., supervisor of Catholic high schools on Mindanao in the Philippines.

Father McSorley, who visited with Coach Krause and the Rev. Louis Thornton, C.S.C., Registrar at Notre Dame, pointed out that "in fact, it was through the cooperation of men like Ed Krause that the organization of Catholic high schools on Mindanao became possible."

Father McSorley, who was interned in the Philippines while conducting missionary work at the outbreak of the war, described how the first high school was organized at Cotabato, Mindanao, in 1945 by him and his associates with a total of only 31 students. Today, he explained, the original project has been expanded to five high schools with a total enrollment of more than 2,000 students. In addition to the original school at Cotabato, additional institutions have been started in the cities of Midsayap, Lagao, Marbel and Jolo on Mindanao.

The school head said that the boys at the original school at Cotabato wanted to organize a basketball team to represent the institution and that it was through the interest of Krause, who at that time was serving as a Lieutenant in the Marine Corps, that the team was able to be outfitted in make-shift uniforms. Father McSorley explained that Krause gave the boys some discarded Marine T-shirts and donated enough old mattress covers to improvise basketball trunks for the team.

Assumption Parish, E. Chicago, Senior Sodality Sets Plans

East Chicago—Under the direction of the Rev. John Zubak, spiritual director, the Senior Young Ladies Sodality of Assumption Parish, here, is making plans for formal Mothers' Day and World Sodality Day programs, it was announced by Miss Sue Hruzik, publicity chairman. Other activities planned include monthly Communion breakfasts to be arranged by a committee appointed by Miss Irene Luptak, prefect, and a formal dance scheduled sometime after Lent.

Lujack And Brennan Honor Guests At Father-Son Banquet

Gary—Johnny Lujack and Terry Brennan, Notre Dame football stars, were guest of honors recently at the St. Mark's Father and Sons Night, held in the parish auditorium. David P. Stanton was master of ceremonies. Speakers were Noel Page, who spoke on behalf of the sons, Dr. L. J. Danielewski, on behalf of the fathers, and the Rev. W. P. Manion, of the Sacred Heart Parish in Warsaw, on the spiritual relationship between father and son. Short speeches were also made by the Rev. Charles Coppens, of the Oblate Fathers, and the Rev. Francis X. Guerre, pastor of St. Mark's Parish.

Lujack and Brennan both spoke briefly to the more than five hundred fathers and sons that crowded the parish hall. Films depicting the highlights of the 1947 Notre Dame football season were shown with added explanations by both Lujack and Brennan.

Refreshments were served by the ladies of the parish and entertainment was provided by Steve Chicos, who sang a number of songs. He was accompanied on the piano by the Rev. Daniel Peil. The affair was very ably directed by John Cochran, chairman of the St. Mark's Holy Name Society entertainment committee.

Young Working Girls' Retreat At South Bend, March 14th

South Bend—The third annual Young Working Girls' retreat will be held at Christ the King Church, Dixie Highway North, here, Sunday, March 14, opening with Mass at 8:00 a. m. and closing with the Holy Hour at 5:00 p. m.

The Rev. James Hishen, Chicago, will be the retreatmaster. Registration fee for the retreat will be \$1.50 and reservations must be made immediately at the Youth Christian Workers' Center, 325 Lincolnway, West.

Precious Blood Team Cops Meet

Fort Wayne—Precious Blood won a four-team blind tourney held at the Precious Blood gym Sunday afternoon and night. The CYO Major League's four leading teams competed. Precious Blood edged out Cathedral 40-38, in the afternoon and trounced St. Patrick's, 48-38 in the title contest. St. Patrick's walloped St. Peter's, 49-30, in the afternoon and Cathedral beat St. Peter's in the evening consolation game, 62-49.

Hi Angle Broadcast Over WOWO



Pictured are the principals in the first Hi Angle radio broadcast sponsored by Our Sunday Visitor over station WOWO, Fort Wayne, February 28. The program will be broadcast every Saturday at 9:45 a.m. WOWO is 1190 on the dial and can be heard clearly throughout the Fort Wayne and Lafayette Dioceses. In the broadcast scene are left to right: Otto Bonahoon, Josephine Disser, the Rev. James Conroy, associate editor of Our Sunday Visitor, Eleanor Huegenard and Dick Blume. The students are from Central Catholic High School, Fort Wayne.

Juvenile Delinquency Topic At Sodality Meet

Indiana Harbor—The St. Elizabeth Sodality recently held their regular monthly meeting at the Assumption Hall, 140th and Elm St., Indiana Harbor.

Lt. William Szarat who works out of Police Chief Roger Shanahan of the Chicago Park District, was guest speaker.

He addressed the members and guests on the subject, Juvenile Delinquency.

The club is also sponsoring a benefit party Sunday, March 7, 7:30 p. m.

Important Meeting At St. Patrick's

East Chicago—M. A. Pollack has announced that the St. Patrick's Young Peoples Club will meet Monday evening, March 8 in the clubrooms. All members have been asked to attend this important meeting.

Immaculate Conception P.T.A. Program Set

Michigan City—Mrs. Joseph Root, president, presided at a meeting of St. Mary of the Immaculate Conception P.T.A., last week at the school to discuss Value of Prayer and Teaching Children in the home.

Mrs. William Swenberg announced that St. Mary Girl Scouts will receive Holy Communion in a body March 12 and breakfast will be served afterwards in Marquette hall.

There are 511 members in the PTA and Sister Clementia's and Sister Agnes Joseph's room mothers lead in membership.

The TB mobile unit will be at the school March 16 to X-ray Juniors and Seniors.

Cub Pack Formed At St. Mary Parish

Michigan City—Members of the committee in charge of the organization of a Cub pack at St. Mary of the Immaculate Conception school met this week in Marquette hall. Mrs. John K. Burke was named publicity chairman; Louis R. Hook, treasurer and Thomas Kumker, property man. The first regular pack meeting will be March 30 in Marquette hall. The committee will meet again on March 10.

Lake County Curia Meeting March 7

St. John—The Lake County Curia of the Legion of Mary will meet at 3:30 on March 7 at St. John the Apostle Church for its monthly meeting. At that time plans will be made for the annual Actes ceremony, which will be held this year on Sunday, April 4.

Inter-City Basketball

RESULTS
St. Matthew 26; St. Adalbert 25.
St. Joseph, Mich. 17; Our Lady of Hungary 7.
Holy Cross 19; St. Patrick 12.
St. Hedwige 15; St. Casimir 14.
St. Joseph, S. B. 16; St. Monica 13.
St. Stephen 23; St. Vincent, Elkhart 13.

FEBRUARY 29
St. Bavo 19; Holy Cross 13.
St. Matthew 25; St. Hedwige 14.
St. Adalbert 15; St. Joseph, S. B. 11.
St. Monica 32; Sacred Heart, Laporte 16.
St. Vincent, Elkhart 23; St. Patrick 25.
St. Joe, Mich. 18; St. Casimir 13.
Our Lady of Hungary 12; St. Stephen 23.

STANDINGS
St. Stephen 10 2
St. Bavo 10 2
St. Matthew 9 3
St. Monica 8 4
St. Joseph, Mich. 8 4
St. Vincent, Elkhart 7 5
St. Adalbert 7 5
St. Joseph, So. Bend 7 5
Holy Cross 6 6
St. Casimir 6 7
St. Patrick 5 7
Sacred Heart, Laporte 3 9
St. Hedwige 3 11
Our Lady of Hungary 0 12

Women Foresters To Be Initiated At Mishawaka

Mishawaka—On Sunday, March 7th at 2:30 p.m., in St. Joseph's School Hall, a class of approximately 35 candidates will be initiated into membership of the Women's Catholic Foresters. The ceremonies will mark the re-institution of Sacred Heart of Mary Court, No. 601, in St. Joseph Parish and will include election and installation of officers for the ensuing year.

Miss Mary McCullough, high chief ranger of the Order and Mrs. Frank Lindenmeyer, high treasurer of Chicago, Ill. and Hammond, Ind., respectively, will be initiating and installing officers. Mrs. Joseph Bickel will welcome the new members and guests as chairman of reception committee and arrangements. The Rev. Curt Suelzer, pastor of St. Joseph Parish, the Rev. Vernon Rosenthal and the Rev. William Vogt will be guests.

The class of initiates is the result of a membership drive on behalf of the Mishawaka court, sponsored by the high court and organized by Mrs. Edward Adang of Ft. Wayne, Ind., who is High Court Field Representative for the Order and general chairman of the event. Mr. Edward Boehnlein, State court trustee for the Catholic Order of Foresters and members of St. John court No. 952, Catholic Foresters, Mishawaka, will assist on arrangements for the event. Delegations of visiting members from Ft. Wayne, New Haven, Bryant, Elkhart, Crown Point and South Bend courts have been invited to attend and will represent their respective courts.

Book Review Meeting March 9

Fort Wayne—The Rev. Leo A. Pursley, pastor of St. John the Baptist church, will review the book, "Theology and Sanity," by Frank J. Sheed, at the meeting of the Rosary society at 8 p.m. Tuesday March 9, in the Community room of St. John's school.

Council Chaplain To Give Conferences

Fort Wayne.—The Rt. Rev. Thomas A. Brandon, vicar general of the Crosier Order at the Sacred Heart Seminary, will give spiritual conferences for members of Fort Wayne Council No. 451, Knights of Columbus, at the K. of C. Home on March 22-23.

'Blue Blazers' Of Michigan City



Another team to compete in the rugged Northern Indiana basketball area was the St. Mary High School Blue Blazer contingent of Michigan City. The team won six and lost eleven. Pictured in the front row, left to right: Bill Bishop, Dick Aigner, Lee Lisak, Dick Fedder, Dan Eisle; back row: Coach Louis Saas, Bob Hess, Jim Timm, Jerry Janoski, Ron Stahoviak, Ed Gondeck, Art Goede. Sister M. des Victories, C.S.C., is school principal.

—Courtesy Michigan City News-Dispatch

CYO Grade School Tourney In South Bend, March 7th

**Bishop Noll Trophy
To Be Presented By
Fr. Hennes, Director**

South Bend—The second annual Diocesan CYO Grade School Basketball tournament will be played here on Sunday afternoon and evening, March 1 in the Armory, it was announced this week by the Rev. Joseph J. Hennes, Diocesan Director and pastor of St. Rose of Lima Parish, Monroeville. Father Hennes will present the Bishop Noll Trophy to the winner after the evening session.

The first game at 2:30 p. m. will pit the winners of the St. Stephen-St. Bavo game played March 3 for the South Bend Deanery Championship against the visitor of the Michigan City Deanery title. A game during the week will decide the latter entry.

At 3:30 p. m., St. Joseph of Fort Wayne, Deanery Champion, will meet the winner of the Immaculate Conception, Hammond, and Holy Angels, Gary, game which was played the fore part of this week. These teams are the respective deanery title holders.

The finals are set for 8:00 p. m. Sunday evening, with the consolation game as the curtain raiser at 7:00 p. m.

Team headquarters have been arranged at the K. of C. Council 1878, Mishawaka, and the Rev. Vernon Rosenthal, assistant at St. Joseph Parish, Mishawaka, is director of the event.

Aquinas Library and Book Shop Notes

South Bend—In addition to the list of books for spiritual reading during Lent that we submitted last week, we would like to suggest the following books of fiction and subjects of general interest:

The Art of a Happy Marriage by Rev. James A. Magner—A complete Catholic treatise on married life emphasizing the basic spiritual values of the Sacrament of Matrimony.

Those Terrible Teens by Rev. Vincent McCarty, S.J.—A delightful, frank and reverent book for the teen-agers and their parents.

A Story of a Family by Rev. Stephen Joseph Peat, O.F.M.—The story of the wonderful Catholic Martin family of which the Little Family is the most famous member.

Difficult Star by Katherine Burton—An account of the foundation of the Society of the Propagation of the Faith by a young French girl and of her development into a true lay apostle.

Blessed Margaret Cletheraw by Margaret T. Monro—A Biography showing the supreme heroism and fortitude of Catholic laity under persecution.

Mother Seton by Leonard J. Feeney, S. J.—a beautiful and strong portrait of a great and holy woman—the revised and rewritten edition.

The Story of Therese Neumann by A. P. Scheinberg—The newest commentary on the famous mystic and stigmatist of Konnersreuth.

The Woman Who Was Poor by Leon Bloy—A powerful and extraordinary novel yet spiritual in the manner of the Bible.

When the Mountain Fell by C. F. Ramuz—The story of the epic struggle of man against nature with the deep spirit of faith.

Silver Fountains by Dorothy Mackinder—This is a story of the anxious efforts of a Cure to instill the virtue of Christian charity in his parishioners.

Catholic Foresters Lease New Quarters

Fort Wayne—Summit City Court No. 1180, Catholic Order of Foresters, have leased new quarters at 1817½ South Lafayette St., according to Chief Ranger Martin F. Hilt. The new quarters includes an auditorium where the lodge will hold its next meeting at eight p.m. Thursday, March 18. The Foresters expect to begin construction of a new home in two years.

Central Catholic Of Fort Wayne



After playing one of the finest representative schedules of 18 games and one encounter in the sectional, the Central Catholic High School of Fort Wayne basketball team racked up a season's summary of eight wins and eleven losses. The members of the team with their coach are, front row: Dick Fieple, Benny Fioritto, Tom Jehl, Maurice Nix; middle row: Bob Johnson, Jim Purviance, Jim Beck, Mike Scott; back row: Dick Herschberger, Jack McBride, Terry Logan, Don Smith. The Rev. Frederick J. Westendorf is director at C. C. and Sister Charlotte is school principal.

St. Joseph's Wins CYO Grade Title

Fort Wayne—St. Joseph's won the CYO Grade School basketball tournament title at the Central Catholic High School gym Sunday by defeating St. Patrick's in the championship game, 21-12.

Precious Blood defeated St. Hyacinth's, 24-18 in the consolation game.

Don Rushin, St. Patrick's, was awarded a trophy for being the player with the best mental attitude.

In the semi-final games, St. Joseph's defeated Precious Blood, 38-18, and St. Patrick's, won over St. Hyacinth's, 38-19.

On The Shelf

Catholic Lending Library

Calhoun at Jefferson

Fort Wayne

(Entrance on Jefferson)

March the Seventeenth? St. Patrick's Day!!!

A quickened step—a tug at the heart—a tear-dimmed eye, all occur when we think of those who in former years, helped us to celebrate this Great Day, but who have gone to God's Eternal Kingdom. For those who can trace their ancestry to the Emerald Isle, we offer **The Story of the Irish Race** by Seumas MacManus.

The Foreword states: "The author was compelled to the compilation of this story of our race by the woeful lack of knowledge on the subject which he found in the four corners of America, among all classes of people, alike the intelligent and the ordinary. On three occasions he was asked by educated women who were pillars in their Societies—Has Ireland got a history?"

If in doubt read about St. Patrick, the evangelizer of Ireland the greatest of Irish epochs. Other chapters on St. Bridget, The Penal Laws, The Great Famine, Daniel O'Connell, Robert Emmet, Cromwell, and the Fenians.

This writer being a direct descendant of Conal Gulban of the

royal house of O'Donnell, who reserved Tir Conal (Donegal) for himself in the year 404 A.D.—found Chapter XLIV on Red Hugh most engrossing. How proud we are of great-grandparents—Catholics—coming from County Tyrone in the North of Ireland.

From this same North came the O'Neills, O'Mores, O'Conors, MacCarthys, O'Sullivans, Desmonds, O'Rorkes, O'Flahertys, MacDermotts, O'Dowds, O'Kevans, O'Hynes, O'Clerys, and O'Reillys—history tells us so.

Does Ireland have a history? Here is your chance to find out!!!

My St. Patrick by Alan M. Buck.

A British lad sold as a captive to an Irish chieftan, working as a shepherd and later assuming the task of Christianizing heathen Ireland. This is the real St. Patrick about whom most folks know very little. Readers of all ages can enjoy this book about the Patron Saint of Ireland. Richard Bennett has illustrated it.

Novels depicting Irish life include: **Paradise Alley**—John Sheridan; **Liffy Lane**—Maura Laverty; **The Quiet Man & Hanrahan's Daughter**—Patrick Purcell; **Our Own Kind**—Edward MacSorley; A

Lad of the O'Friel—Seumas MacManus.

Two biographies are: **O'Donell's Destiny** by Mary Kiely and **Dick Patrick** by Seumas MacManus.

Irish Gold—Pamela Hinkson. A book full of the magic of the Irish countryside and the elusive beauty of Ireland itself.

Acquaint yourself with Irish history—It is SO worthwhile. Library hours—2:30 to 5 every afternoon. 6:30 to 8:00 Tuesday and Thursday evenings.

Huntington Catholic Ramblers Reach Finals



Huntington Catholic High School Ramblers advanced to the finals in the Huntington Sectional and boasted the best win and loss record among the Catholic High Schools in the diocese. Under the coaching of Kenneth Pe Gan, the team won 17 and lost 7 in all games played this season. Pictured from left to right, front row: Pat Landrigan, Gene Buzzard, Jim Stoffel, Dean Joyal; second row, Larry Godfroy, Jim Kastner, Russ Johnson, Don Stoltz, Dick Edgar; back row: Paul Ehinger, manager, Jack Fisk, Russ Broderick, Rex Wall, Bob Leming, Jack Shaw, manager. The Rev. Wm. Lester, assistant at St. Mary's Parish, is School Principal. The School Sisters of Notre Dame and the Sisters of St. Francis form the faculty of the school.